

1609/ 5630.



A

J U S T I F I C A T I O N

OF THE

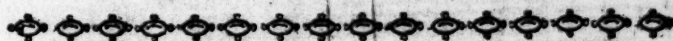
T E N E T S

OF THE

ROMAN CATHOLIC RELIGION;

AGAINST THE

LORD BISHOP OF CLOYNE.



PRICE TWO SHILLINGS AND SIX-PENCE.

NOTICE

1873

ROMAN CATHOLIC RELIGION

OF THE

OF THE

A
J U S T I F I C A T I O N
O F T H E
T E N E T S

O F T H E
R O M A N C A T H O L I C R E L I G I O N ;
A N D A
R E F U T A T I O N O F T H E C H A R G E S
B R O U G H T A G A I N S T I T S

C L R G Y,

B Y T H E
R I G H T R E V E R E N D L O R D B I S H O P O F C L O T N E.

B Y D R. J A M E S B U T L E R.

From the DUBLIN Edition, with Permission of the Author.

L O N D O N:

PRINTED and SOLD by J. P. COBBLAN, in DUKES-STREET,
near GROSVENOR SQUARE; MESSRS. ROBINSONS, PATER-
NOSTER-ROW; RICHARDSON, ROYAL-EXCHANGE; and
FAULDER, NEW-BOND STREET.

M,DCC,LXXXVII.



1609/5630.

THE ROMAN CATHOLIC RELIGION

AND A

STATEMENT OF THE CHARGES

PROBES AGAINST IT

BY THE

RIGHT REVEREND LORD BISHOP OF CLOVNE

BY THE

BY THE

BY THE

BY THE

BY THE

BY THE

BY THE

BY THE

BY THE

Printed by J. T. COLEMAN, in Great Street,
New York, at the Press of the
Royal Exchange, and
LONDON, NEW YORK.

1609/5630.



INTRODUCTION.

THE world has had so many reasons to expect something like the following work, that little, by way of preamble to it, can be expected. The adventitious publication of a private letter, which, on the first view of the Right Reverend the Lord Bishop of Cloyne's Present State of the Church of Ireland, I addressed to the right Honourable Lord Kenmare, more with an intention of better enabling that nobleman to refute those unjustifiable charges that have been circulated against the tenets of the Roman Catholic religion, than as an actual refutation of them, has, in some degree, pledged me to defend, before the public, what has been exhibited to their view as a system the most unwarrantable and dangerous. Aware of the awkward situation, in which I am thus necessarily involved, often as the egotist, and in many instances, as the panegyrist of a cause, that stands upon a firmer base than panegyric; my present engagement is such a one, as worldly policy would naturally prompt me to decline. But that policy, and all the lesser considerations of selfish interest

are

are absorbed in the wider and more important interests of the community: and the Roman Catholics are now reduced to that situation, in which silence must wear the stamp of treachery, not only to their own cause, but to that of truth and justice. My readers will therefore, I trust, not impute the open and unreserved manner of my conduct to any weak ambition of appearing the foremost in a literary contest, but consider me as obliged upon principle to *prove* to the world upon what grounds I think the religion I profess consistent with all the civil duties of a subject and a man---and to *disprove* those harsh, unkind, and unworthy insinuations, and assertions, by which it is depicted in such dangerous colours.

As to the manner in which this is attempted, it may be necessary, from the great nicety and caution, which, in the consideration of *some* subjects, the world affects to use, in applying *old terms* to old *ideas*, to premise a few words in respect of some instances of this kind of liberty that may appear in the following pages. For example: Untruths are called false; and Calumnies bear the character of calumnation. If I knew of milder terms, by the adoption of which my ideas might be the better accommodated to the delicacy

delicacy of modern readers, I should not have recourse to such unseemly epithets. But I am assured the learning of those persons, whose opinions I attempt to refute, or whose assertions I am obliged to contradict, would not be much obliged to the charity, that should charge them only with *mistake* or *ignorance*. And, at all events, *ignorance*, whether the facts a man states, particularly when of such magnitude as those I encounter, be *true*, is not much less culpable, than the positive *knowledge* that they are *false*.

I have been obliged, too, in the description of a certain class of people, to employ those epithets, and names of description, usually known in the country. Because, otherwise, without devising new names I could by no means describe them, and the inventing of a vocabulary of that sort might breed a distraction in my readers mind, that would possibly be not very agreeable. The reader will therefore pardon me, if he sometimes hears of such men as *Titular Bishops* and their Clergy, and if I am sometimes obliged also to speak of my own *Titular suffragans*. Were I to take all imaginable pains to dilute and qualify these terms, the ideas raised by them would be exactly the same that they now excite. No man would indeed then be able to say that I assumed
even

even the *name* of any pre-eminence. And I trust that no man will now say, or believe, that I claim any other, by talking on the same language, that has been used without offence in this country for many years back, than that of saying my own prayers, and superintending over the worship of my communion, in that degree, in which the laws of the land sanctify and protect me.

There are, besides, in my correspondence with the sacred Congregation, some expressions, for which it may possibly be necessary to premise a word of apology. And the public will not, I trust, be rigorous in judging them, when it is considered, that those letters were not then written with the most distant idea of ever being thus dragged before the world. To speak in any other language than I have used, under the circumstances of the times in which they were written, would be, in some instances, unintelligible, and in others, perhaps, unwarrantable. To qualify the terms of them now, would be disingenuous and unjust. So that I have preferred, on the whole, the leaving of them, with all their characters, to appear in the world, to entirely suppressing, or, but partially applying them.

A JUSTI-

DOCUMENTS IN THE TEXT.

Declaration of the Titular Bishops respecting the Test Oath	Page 63
On Occasion of the <i>Hibernia Domini-</i> <i>cana</i>	66
Letter to Cardinal Marefuschi	70
His Answer	76
Cardinal Castelli's Answer to the Memorial of the Titular Bishops	82
Relative to the Nomination to Titular Bishoprics	87

APPENDIX.

No. 1. Declaration of the Titular Bishops at Corke,	102
2. At Limeric,	109
3. Address to his Majesty on his late Escape,	110
4. Petition to Parliament	113
5. The Answer of the Sorbonne	118
6. Letter to the Præfett of the Sacred Congre- gation,	156
7. Circular Letter of Pope Clement XIV.	166

Discussions of the Trier Bishops respecting the	159
The Council	159
On Question of the Abbot's Domain	160
Letter to Cardinal Metelich	170
His Answer	175
Cardinal Metelich's Answer to the Memorial of the	182
Trier Bishops	182
Relative to the Nomination to Trier	187
Bishops	187

APPENDIX.

Not a Declaration of the Trier Bishops at Cologne	189
At Limburg	189
Address to his Majesty on his late Majesty's	190
Accession to Parliament	193
The Answer of the Seignior	193
Letter to the President of the Sacred Congre-	196
gation	196
Circular Letter of Pope Clement XIV.	196

(10)

J U S T I F I C A T I O N, &c.

S E C T I O N I.

*The Conduct of the whole Catholic Body in Ireland
during the late Riots, compared with the Charges
made on their Religious Tenets.*

WHILE those charges, that are now re-
vived against the principles and conduct of Ro-
man Catholics, were so closely blended with scho-
lastic controversies, that it was impossible to se-
parate them, and were made the foundation
chiefly of theological disputes, it seemed pru-
dent to avoid reviving a contest of polemics, of
which the world had been already sufficiently
wearied. But the magnitude and complexion of
the accusations now brought forward against the
Roman Catholic Tenets--the deformities of
those pictures that are falsely drawn of Roman
Catholic conduct--and the high authority and
character of the Right Reverend Prelate, whose

pencil has finished their outlines and colouring, call at last for that public and unambiguous refutation, which I had expected not to have been rendered so necessary a duty. The peculiar situation of the Roman Catholics in this kingdom makes it absolutely indispensable to call, for a few moments, the attention of our fellow-citizens to those *proofs*, which I shall offer, in opposition to *assertions*, that, if true, must justly deprive us of all confidence, regard, and protection.

And indeed, this seems no less our duty, as a grateful body of people towards the Sovereign and legislature, under whom we have derived so many and great immunities. To deserve their confidence has been the first wish of our hearts; To convince the world that we are not unworthy to enjoy so high a blessing is the second. And a tacit acquiescence under those cruel insinuations, of a dark, well-formed, systematical design against the government that protects us, would be *now* but a poor return to that wisdom, humanity, and justice, in which we have found its protection. When mischief is deduced from obedience, by implication; and treason and disaffection are wrested, by inference, from loyalty; it is necessary to shew the world, that our allegiance has not been either time-serving or dissembled.

In

In happier moments—yes, *in happier moments*,
 ---when advantage could not be taken of men's ter-
 rors to make a strong impression on their understand-
 ings—perhaps this measure might not be quite
 so unavoidable. But the moment that has been
 embraced, to cloath us again in all the hateful
 appearances of gloomy persecution, deep trea-
 chery, and settled principles of rebellion, was as
 favourable as our most inveterate enemies could
 have wished for, to catch the vulgar, and sub-
 due the weak. It was an instant for the worst
 insinuations to be thrown out and swallowed.
 A great part of the kingdom was involved in
 all the calamities of insurrection. The insurgents
 were mostly Roman Catholics---and nothing
 was to be done but to couple Capt. RIGHT with
Titus Oates, and revive all the old legendary
 tales of Popish plots and Popish missionaries.
 It had, on all *proper occasions*, been taught, that
 the principle of revolt was peculiar to the Ro-
 man Catholics. The soft moments of infancy
 had been stamped with the impression, and books
 of instruction for children were dispersed in
 multitudes, and at a small price, to fill their
 minds betimes with a *proper idea* of all the hor-
 rors of *blood thirsty Popery*, that, as they grew up,
 they might constantly view all the conduct of the

Roman Catholics through this medium. For fifteen months was this impression gathering strength from the continuance of the southern disturbances; and, at fifteen months end, an insurrection, propagated and promoted chiefly against the persons, and contrary to all the influence of the Roman Catholic Clergy, was adduced to prove the operation of these principles. All the force of faith was called forward to gain credit for the paradox, that men voluntarily offered themselves martyrs for the subversion of their religion: Since no man could doubt, that the continuance of those disturbances must have ended in something very like the total extinction of the Roman Catholic religion in Ireland—and many of the ringleaders were said to have wished it.

I confess, however, that after the decided and exemplary conduct of the Roman Catholic Clergy throughout this long period of riot and disorder; a conduct so consistent with all their former loyalty, I scarcely expected such an attack as has been now made upon the *Tenets of their religion*. When the evil genius of our country had 'cried havoc, and let slip the dogs of war,' while the whole South of Ireland was traversed by a tumultuous banditti, that the Ro-

man

man Catholic Clergy took all possible means in their power to quell, a Southern Prelate slumbered on his watch; and when time enough had elapsed for an active or well concerted force to do all the mischiefs it could purpose, he awoke, with all the hasty apprehensions of dreaming terror, to *sound the alarm*, and call one part of a nation to arms against another.

No one can be more sensible than myself of the delicacy, with which I should hazard any opinion that might convey such an idea of so eminent and high a character, as a dignitary of the established church. And no one could be more cautious in running any hazard, that a misapprehension in so delicate a case might expose me to. Combined with these principles of duty and of inclination, his Lordship of Cloyne's *private assurances* might have sufficiently satisfied my own *private feelings*, when, in answer to an expostulatory letter, I wrote him on the unjust and uncharitable charges, his Lordship appeared to me to make against the whole body of the Roman Catholics, he was pleased to assure me by two different letters in the most earnest manner, "That nothing was farther from his intention than to reflect in the least on their sincerity, and that he was convinced from the closet

"left revival he had made of that part of his
 "pamphlet alluded to in my letter, that no one
 "expression of his could be construed even by
 "remote implication to bear such a meaning."
 So cordial a declaration from his Lordship,
 could not but be very satisfactory to my own
private feelings; and, when made known to the
 public, must help much to blunt the edge of
 what appears otherwise in his Lordship's work
 so severe on the Roman Catholic Prelates.

We had heard the trumpet of persecution a-
 gainst bloody, falsehearted, fiery papists blow its
 last. The steadiness and sincerity of our allegi-
 ance had obtained us other epithets. The storms
 and clouds of an inauspicious century had been
 dispersed by the mild sunshine of peace, and the
 harmless Catholic reposed under his vine and fig-
 tree, safe and unenvied. Much had been done.
 The penal laws, those discriminating marks of
 opprobrium, by which we were separated from
 the rest of mankind, had been partly relaxed.
 The Roman Catholics were permitted to pur-
 chase lands in fee, and the prospect was opening
 to us, of higher rewards for our loyalty. Hope
 rested on her anchor: and expectation sat in si-
 lence,

lence, until the Almighty might see fit, in his own good time, to let us enjoy them.

I HAD wished that the scandal, which in the minds of the weak and hasty part of the world, had been brought on the Protestant Church, by those false and futile accusations, to which many of her members had descended, to render the Roman Catholic Religion detestable and ridiculous, might not now be revived, and that the world should no longer have to say, that the preference attributed to one christian sect, arose from its falsifications of another.

I HAD hoped, that the liberal toleration indulged in this and the sister country, would exhibit to the Roman Catholic States of Europe, an example, that might confirm to their Protestant subjects the advantages, that sect chiefly seeks and affects to rely on--an exemption from *temporal* incapacities for conscience sake, or punishment for a difference of thought in matters of religion.

THE modern conduct of the legislature justified my expectations, and I rejoiced that the means, used for checking the growth of Popery in these countries, would no longer be a pretext for measures, rigorous and coercive beyond the measure of utility, to check the progress

of

of the *Reformation* in the Roman Catholic nations of Europe. The unfortunate distinctions, that had distracted this country, were dying away; and the forced connection between the invidious terms of Papist, Slave, and Jacobite, was dissolved into a discrimination between *temporal felicity* and *spiritual obedience*. Our non-conformity with the established church involved neither treason, conspiracy, nor rebellion; no state convulsion was apprehended from it, and our prince sat on his throne, confident in the security of the affection of millions among his subjects, who differed, in their faith, from the religion of his government. Our principles, it is true, had been reviled with obloquy, that our practices refuted: our doctrines had been charged with abominations that our *tenets* disavowed. And we esteemed it our duty to permit our tenets and our practices to speak for themselves, until they should convince the legislature, how far we might be entitled to share those indulgences, permitted to other non-conformists. Grateful for the advantages that we already enjoyed, we repined not that the full measure of liberty had not yet been dispensed to all the members of society. We beheld, with deference and respect, that the legislature, in its wisdom

wisdom thought it necessary to unite a system of religion with a system of politics. Open and decided in our own conduct; equally decided and open in the doctrines we inculcated; it was but a natural expectation, that time would at length prove the indisputable sincerity of our attachment and loyalty, to the person and family of our prince, and to the principles of the constitution. That our intentions might be sought in the conduct we should pursue; and the tenets we hold in the doctrines we should teach, was all that we wished. We preached loyalty, and we practised it. When every sinew of the disabled and distracted frame of the British Empire was enfeebled by a long struggle for the sovereignty of America---when the minister of England was obliged to desire his Majesty's Irish subjects to *defend themselves*---when, in consequence of this direction, we saw a self-appointed army of ninety thousand citizens, of whom two-thirds were Roman Catholics---when we were invited by every temptation of foreign assistance---When all those circumstances conspired to shake our allegiance; the conduct of the Roman Catholics in Ireland was marked by an exemplary obedience to, or an active support of the very laws, whose rigour we complained of. The conduct of *all* his Majesty's

C

ty's Catholic subjects was the same; for their principles were uniform. "When," said Mr. Burke, in his address to the freemen of Bristol
 "—When the English nation seemed to be
 "dangerously, if not irrecoverable divided; when
 "one, and that the most growing branch, was
 "torn from the parent stock, and ingrafted on
 "the power of France, a great terror fell upon
 "this kingdom—on a sudden we awakened
 "from our dreams of conquest, and saw our-
 "selves threatened with an immediate invasion;
 "which we were at that time very ill prepared
 "to resist; you remember the cloud, that gloom-
 "ed over us all. In that hour of our dismay,
 "from the bottom of the hiding places, into
 "which the indiscriminate rigour of our sta-
 "tutes had driven them, came out the body
 "of the Roman Catholic. They appeared be-
 "fore the steps of a tottering throne, with one
 "of the most sober, measured, steady, and du-
 "tiful addresses, that were ever presented to
 "the crown. It was no holiday ceremony;
 "no anniversary compliment of parade and
 "shew. It was signed by almost every gentle-
 "man of that persuasion of note or property in
 "England. At such a crisis, nothing but a
 "decided resolution to stand or fall with their
 country

“country could have dictated such an address,
 “the direct tendency of which was to cut off all
 “retreat, and to render them peculiarly obnoxious
 “ous to an invader of their own communion.”

This is the language, in which the Roman Catholics of England were spoken of by Mr. Burke, who to this day has preserved the character of a very good whig upon revolution principles. This conduct was, however our duty---and it would ill become us, now, to boast the discharge of it, if those unhappy means that the extended liberality of the present day seemed calculated to remove, had not been unnecessarily resorted to, to prove us by principle, and in our conduct, unworthy the protection of the laws, and the confidence of our fellow subjects.

The Roman Catholics were found to be not less obedient to their parents, less affectionate to their children, less mindful of their relations, or less expanded in the exercise of universal charity than other christians. The discharge of their duties was so uniform, from the narrowest to the most distant circles of human relation; and they seemed to exercise the feelings of nature, compassion, gratitude, and friendship, so sincerely and unaffectedly, that one could scarcely avoid hoping, they should soon be freed from those

marks of malignancy, disaffection, blood thirstiness, and treachery, by the imputation of which they had been so anxiously distinguished from the rest of their species. We expected that the dreadful dress in which, like the ancient christians under Nero, when wrapped in the skins of beasts, they were thrown into the amphitheatre to lions and tygers, we had been clothed, to justify the world in running us down like the monsters, whose appearances we were forced to wear, would no longer be forced upon us; and we could not have apprehended that such means would have been practised to justify accusations, that the uniform tenor of our moral and civil conduct had so amply refuted.

These hopes and assurances were however too sanguine; and more recent experience convinced the world, that an age of rectitude was not sufficient to eradicate those unjust and unfortunate impressions, that it might be *advantageous* to renew. An insurrection had broken out in the South of Ireland; the insurgents were in general professedly Roman Catholics, as they must have been, if of any religion at all; as, from the prevalence of the Roman Catholic Religion in that part of Ireland, the few of other persuasions in the rank of insurgents, could scarcely dignify their

their riots with the name of insurrection. It was sufficient.---And the advantage was taken with the same avidity, and the same justice, by which a *certain class* of friends to the constitution in Church and State have been distinguished, to charge on the Roman Catholic Religion, principles subversive of all government, and destructive of all social intercourse.

What *were* the actual causes of the late troubles, I hoped it might not be my province to enquire. And I should most gladly have left the consideration entirely to the investigation of those high persons, whose information will certainly be better, and whose wisdom will doubtless apply to the evil its proper remedy. Whether they had originally taken their rise from general wretchedness, or from the pretended rigour of the established clergy, or from the strictness of landlords, I shall not even wish to insinuate: And under any other circumstances than the present, it might perhaps be not very consistent with a mere defence of my religion to involve political investigations with the cause of plain truth; but recent occurrences have made it indispensibly requisite to deviate from my original design, and not only to *prove*, beyond any possibility of doubt, that they *did not* originate in any

principles of the Roman Catholic Religion, or any conduct of its Pastors, but that they were, in their progress, equally directed against the clergy of the Romish communion, and the divines of the established church.

Beyond doubt, however, it may, in this age of universal pyrrhonism, be difficult to prove any thing. For as it may possibly happen that *Popish missionaries were sent here to sow sedition*---or if not sent here, as it may possibly be difficult to prove that *they have not been found*---or if not found, as it may by possibility be not difficult to infer that something is calculated to answer the *same purpose*---so may it be discovered by that sort of ingenuity, by many wise and honest men called sophistry, so much in use, that loyalty might possibly have taught rebellion, and that the most effectual method of *disturbing* the government was by preaching obedience, and practising submission. To persons in the habits of arguing thus, and who are determined to be assured that it is a doctrine of the Papal See, that *faith is not to be kept with Heretics*; and that *Princes excommunicated by the Pope, may be deposed and murdered by their subjects*, it will be hard to prove that any Tenet of virtue can be holden in such a communion. The most virtuous conduct will
be

be held out as the most dangerous, by acting under a mask, assumed upon a principle of religion; and the strictest allegiance may be depicted as the least to be confided in, because, *by possibility*, it may be observed with a view of gaining confidence, that upon the principles attributed to us, ought to be betrayed, and power that ought to be abused.

Sophistry is not logic any more than assertion is proof. The Catholicity of the Romish Church, ~~one only universal~~ has been relied on as firmly as if the argument were a syllogism, to prove that, as every true member of that church must necessarily hold the doctrines of the church, therefore that the whole church, and its precepts of faith and discipline, are to be loaded with all the obloquy of private opinions; some of which have been, in many members of the Roman Catholic Communion, like that of every other, ridiculous or evil. The sense of the whole body, and the doctrines of the whole church are, by these means, obliged to bear all the absurdities and villanies that all the wicked and absurd individuals of her body ever broached or practised. Let us individually have all the praise or reproach we individually merit, but let our religion be judged as a religion,

and

and let us bestow upon it, for its own sake, the applause or detestation that it may deserve, so far as it discriminates or confounds the boundaries of virtue and vice---so far as it confirms or shakes the law of God---and so far as it strengthens or impairs our temporal allegiance. Let it stand on these grounds, and the picture that must be drawn of it will never terrify.

It is indeed unlucky for the enemies of truth that they have so many difficulties to encounter. It is charged upon the Roman Catholics that they are friends by principle to slavery, and arbitrary power*. The reason assigned, as in truth the only reason possibly assignable is, that obedience to the legislative authority, whether

* It is not perhaps without some degree of pride that I see the Lord Bishop of Cloyne acknowledging, that the Corner Stone of English Liberty rested on the support of the Church.—That a Romish Church, acknowledging the spiritual supremacy of the Pope as much, at least, as it does now, should be so nearly connected with the general freedom, was perhaps more than his Lordship intended to concede to me, when he owned that her preservation was the first article in Magna Charta. But I wish his Lordship had spared me the necessity of reminding him of the inconsistency of charging that very church with an insuperable regard for arbitrary dominion: and shewing freedom rising as the peculiar offspring of the new church, like another Phoenix upon the ruins of the old.

monarchical,

monarchical, aristocratical, or democratical, is a principle of their religion. And thus we find that in Holland they obey the States---in France, the King---in England and Ireland, the laws as they are enacted by the King, Lords and Commons. The principle of their religion extends to every form of government. It is practised in Geneya, and would be practised in the democracy of Athens, if Athens existed. Very true, says a modern disputant, this boasted obedience is the very thing I blame, inasmuch as it proceeds upon a principle of supreme and uncontrollable power in the established authority, which is taught as a principle of your religion. Here a moderate antagonist might possibly be satisfied to rest with the appearance of victory. But moderation is seldom the characteristic of those who enter on this kind of warfare. And the next accusation is, that this same religion, that so strongly inculcates obedience and submission, is in England and Ireland the patroness of rebellion and disaffection. For there have been Roman Catholics in England and Ireland guilty of disaffection and rebellion. It is astonishing to see in what perplexities men thus involve themselves; and how very open to retaliation

ation a Protestant lays himself who dwells on these instances.

Thus, the few despicable Roman Catholics, who engaged in the gunpowder treason, died in the most open and undilguised repentance of their guilt. The last moment of a man's life is the best touchstone of his principles. In that awful instant, these deluded people expressed their contrition for an offence that their religion would not justify.

If we were to trace the conduct of the Roman Catholics through the last three centuries, in which it has been so ingeniously discovered, and so zealously shewn, how dangerous a body they are in any society, we should find their principles to be the same.

But our business now is confined to a more recent period. The visionary speculations of past ages is forgotten in the contemplation of present occurrences, and we are driven to a necessary anachronism, in stating what the Roman Catholic Religion is, that we may shew what it has been.

I Believe it would be a matter of little difficulty to trace the cause of the southern risings. All the kingdom is now too well acquainted with the distracted state of politics in the great and populous county of Corke, to make the concealment or omission of it a matter of delicacy. It was *found*---or it was *said*--- on a late contest for the representation of that county, that all, or most of the clergy of the established church, voted in support of what has been termed in that county a *despotic faction*. It has been too much the practice in the politics of the world to make religion subservient to them: and it could scarcely be an unpleasant circumstance to tempers, soured by resentment and opposition, to point the direction of a numerous body of men against those, who by espousing one party had rendered themselves obnoxious to all the heads of another. It was easy to confirm an opinion, that had many profelytes, that the Protestant divines were practising, under the sanction of law, the most rigid extortions: extortions, which, allowing the law to be the strict rule of right, it was impossible they could practise at all. A systematic and serious plan was cautiously concerted, to reduce their revenues and their consequence. A CAPTAIN RIGHT was set up as the arbiter

arbitrer of the constitution : obedience was sworn to his regulations in open violation of the laws of the land, and an open defiance of all the expostulations and censures of the Roman Catholic clergy. We were told in our pulpits, that these oaths must and would be observed, in despite of all our arguments, our threats, and our promises. As yet, however, there was an appearance of law, or at least of chicane, in the cunning with which these oaths were framed, and the caution with which they were administered : and every thing was conducted with great appearance of respect for the *ecclesiastical establishment*, and a dislike only of the abuses, that were practised in collecting the church revenues. But the instant it was found that the Roman Catholic Clergy were taking an active part in suppressing those unhappy disorders, open war was declared against all *ecclesiastical establishments*. The narrow bounds already prescribed to the claims of the Roman Catholic Clergy were narrowed still more, and those, who already found but a bare subsistence, were now told that they must be satisfied with less.

When the first troubles broke out in the south, the most active exertions in their power were used by the Roman Catholic clergy to bring

bring back their deluded flock to a sense of duty, order and obedience. We exhorted them in the name of our religion---we threatened with the fear of punishment, from that Almighty, whom their wickedness might provoke---we argued upon the impolicy---and pointed out the ingratitude, of irritating a legislature, whose power to depress us, had been so manifestly evinced, in the very privileges it had opened to us. While we were confined in our efforts to exhortations, prayer, and entreaty, we suffered only contempt and ridicule. But, when the active loyalty of some of our members engaged in a more public and pointed way to punish irregularities, that we could not check---ridicule and contempt were no longer our portion. Personal insults were offered in the most open and unwarrantable manner; our religion itself was treated with contumely, and its service obstructed with violence. The lower order of people, infatuated with the spirit of Right-boyism, coupled what *they termed* the *exaction* of their own clergy, with what they *had termed* the *extortions* of the clergy of the established Church: for *exaction* and *extortion* were the only terms that they now would use. The rising table was accompanied by a regulation of fees to be paid to

the Romish Clergyman ; and it was made a common cause to direct all the enmity of an incensed rabble against the *ecclesiastics of both establishments*, as leagued for the annihilation of the common liberties and privileges of human nature. From the moment Lord Dunboyne, the titular Bishop of Corke, and his Vicar General, subscribed their names among a number of other gentlemen, mostly Protestants, for the suppression of *riot and insurrection*, they and their clergy were involved in all the common calamities, that have alike extended to the established clergy of the Protestant Religion, and the clergy of the Romish. Instances did most undoubtedly happen of outrage and violence, against some of the established clergy. I allow it ; but it would only have been justice, when the *grievous situation of the persecuted clergy* called forth such lamentations, as we have heard, for the tribulations and dangers of the established church, to acknowledge how much, and how sensibly, the clergy of the Roman Catholic Religion had shared in those persecutions.

I believe as true a general description of the Roman Catholic Clergy, as can be drawn in few words, will appear in the following extract of a letter I received last October from Dr Conway, the titular Bishop of Limeric.

Extract

Extract of a Letter from Dr. CONWAY, Titular Bishop of Limeric, October 31, 1786, to Dr. BUTLER.

“ It is impossible the Priests can live. as
 “ those deluded people, the Right Boys, tena-
 “ ciously adhere to their oaths, and will give
 “ them no more than what Capt. Right allows
 “ ---Being informed that they intended to shut
 “ up one of the Chapels within a couple miles
 “ of this City, I went there in person last Sun-
 “ day, and after preaching to them for above
 “ two hours, some of them had the impudence
 “ to tell me, they would not break their oaths,
 “ upon which I left them with indignation, and
 “ forbade the Priest to admit them to sacrament.
 “ Being thus refused, they will give nothing to
 “ the Parish Priests, either at Christmas or
 “ Easter; but let what will happen, sacraments
 “ are not to be prophaned. Many of my
 “ Clergy cannot pay me my *procy**; and still
 “ it is the case though some of them have the
 “ most considerable parishes in my diocese.”

“ It is really unbecoming and ungenerous
 when there are such numbers of instances, in
 which the Parish Priests have been treated with

* A small annual acknowledgment of the inferior Clergy,
 to the titular Bishop.

direct

direct insult and violence, to recapitulate, with all the pomp in which they are displayed, a few examples of popular fury practised against some divines of the established church, and to pass over the sufferings of the Catholic Clergy, as if they were leagued with the insurgents for the subversion of the established religion.

Dr. Mac Mahon, Titular Bishop of Killaloe, when preaching at the chapel of Castle Connel, against the irregular conduct of the lower order of his communion, was violently interrupted, and told, that if he confined himself to religion and morality, he should be heard; but that he must not say any thing against Capt. Right, or the oaths taken for observing his regulations.

Dr. Gleeson, a man whose years alone would make him venerable, for he was above seventy, was forcibly dragged from his rest at dead of night; his house ransacked and plundered of every thing worth taking away; and after all wantonness of insult and depredation had been practised upon him—the Right Boys—those very Right Boys, who are charged by the Lord Bishop of Cloyne's friend, Theophilus, a thing, that nothing less than the patronage of a Bishop could dignify with a claim to notice,

with

With a design, on religious principles, to transfer by force tythes from the Protestant to the Romish Clergy; those very Right Boys, who are charged with only acting up to the *Tenets of their religion*---took the very bed from under the Minister of that religion, after they had despoiled him of every particle of property he possessed:

Mr. Murphy, Parish Priest of Glanmire, was dragged from his bed at midnight, and obliged to swear to abide by Capt. Right's rules; and not to say any thing against them.

Two Parish Priests in the diocese of Corke were forced, from the unparalleled severities they suffered, to resign their parishes to Lord Dunboyne, Titular Bishop of that diocese.

Dr. D'Arcy, Parish Priest in the neighbourhood of Nine-mile House, was publicly assaulted at the Altar, while officiating, because he resisted the progress of these insatuated disturbers.

Dr. Nugent, Parish Priest of Leamlara, was attacked at night by an armed mob, who fired upon him in his house, which he was defending against them; and he escaped from their fury only by the spirited resistance of himself, his father, and servant.

In short, instances without number might be furnished of the most violent outrages offered

to Roman Catholic Clergymen; and I particularize the few above mentioned, only to make the proof of my assertion the more indisputable.

A Church was nailed up: The authority from whom this comes is too high to be disputed. A church has been nailed up--and fifty chapels have been nailed up and blockaded--the chapel of Cloghroe, in the diocese of Cloyne--the chapel Boerlane, in the diocese of Cashel--the chapel of Donohil, in the same district--the chapels of Carrickeene and Monochone, in the diocese of Ossory--have been nailed up, and their Priests treated with the utmost indignity; and if this work were intended to excite pity, or to inflict retaliation, it could be spun to a folio, by the mere recital of those outrages, which have been so anxiously described, as confined merely to the persons of Protestant Clergy, and the Protestant Churches.

When it was urged, that the insurrection in the South was a mere *Popish* insurrection, for the purpose of overturning the Protestant religion, I shall in delicacy suppose it was urged inadvertently; for men, even when worst disposed, do not in general voluntarily run the hazard of such detections as this, and others,
that

that are to be made at present. When the inactivity of the Protestant magistracy was thought to be so flagrant as to merit the animadversions of the Lord Bishop of Cloyne, and the indifference of the Protestant Gentry so much alarmed his Lordship's fear for the political constitution of this country, it was a *Roman Catholic Nobleman*, to whose human, and yet effectual efforts, the county of Kerry was chiefly indebted for its quiet. The name of Lord Rensmare, a name that has been honoured with his Sovereign's warmest acknowledgments, and is already so highly and properly estimated by the world at large, can derive little new lustre from any observations of mine: but it may be worth observing, that this very Nobleman, so active in enforcing obedience to a Protestant government, has been obliged, by the policy of that very government, to forego all the advantages that a noble patrimony, a most liberal education, extensive connections, and an hereditary claim to sit in one of the first Assemblies of the world afforded him, *because he would not sacrifice the Tenets of his religion by turning Protestant.*

It has been said, too, with great emphasis, *Papists are, disarming Protestants to subvert the government.* I can tell his Lordship of Cloyne,

that Papists, as he is pleased to call them, disarmed Papists at the same time, though I deny that it was to subvert the constitution. The only instance of capital punishment inflicted last Assizes, in the county of Tipperary, for any offence, in the nature of Right-boyism, was that of O'Flaherty, who was hanged for assaulting, disarming, and firing on Mr. Mannin, a Roman Catholic Gentleman, who, acting up to the *Tenets of his religion*, endeavoured to oppose the progress of these disturbances. And the only instance of public, avowed, unequivocal sanction, given to the principles of the Right Boys, or their regulations in that county, was on the part of a *Protestant Gentleman*, who subscribed his approbation of them in a public paper as 'laudable resolutions.' But his religious tenets are not affected by such a mode of conduct, though a Roman Catholic, in similar circumstances, would, I dare say, afford matter for comments, and strictures, and observations, out of number.

I can also tell his Lordship of Cloyne, that, a clergyman of the church of Rome, alluded to in Dr. O'Leary's *Defence*, went so far as to inform the magistracy of the Right Boys intention

to swear his parish, and occasioned the army to be brought for the preservation of quiet.

When the spirit of Right-boyism was diffusing itself so widely, the Roman Catholic Prelates had but one method of checking it; by shewing to the common people, that the oaths they had taken were contrary to all morality and religion; *malis in se*, to be repented of and to be broken, rather than to be observed. That gordian knot, by which the greater part of the Southern multitude was linked together, could be cut no other way, and the Roman Catholic Prelates of Munster, to effect this desirable purpose, met at Gorke, the vicinity of the birth place of these insurrections, and came to the regulations respecting our own clergy, and the admonition regarding the illegality of the riotous conduct then generally pursued by the lower orders of people, as they appear in the Appendix, No. I.*

After this open and decided conduct, in which it could hardly be suspected, that the Catholic prelates would take any measure, so unequivocal,

* See Appendix, No. II. for another declaration of the Titular Bishops of Munster, in May 1784, recommending in the strongest terms, peacefulness and obedience to the very government, that it is said they aim to overturn.

cal, that should appear directly contrary to their religion: after they had, thus, in the face of the world, come forward to impress on the minds of their flock, that those oaths, which they had taken, were in express violation of their religious duty; it could scarcely be suspected that those very Prelates should be charged with binding themselves by oath to a conduct equally unjustifiable. A more certain method could not indeed be pursued, to render the Catholic Clergy, and particularly the Catholic Prelates, objects of contempt with the People. What could a man, arguing upon the Bishop of Cloyne's premises, say, but that the very oath against whose impiety and illegality we exclaimed, was but the extension, to particulars, of that very oath, that ourselves had taken in that most awful moment of our Episcopal consecration? That, consequently, if they incurred guilt by taking their oath, we had been equally guilty in taking ours: And, that if our oath were lawful, we then were guilty of perjury in not observing it strictly.---To state the oath taken at our consecration to be diametrically opposite to our oaths of allegiance, and involve us in either way in all the guilt of perjury. We took an oath to preserve and encrease the royalties of Saint Peter; Nothing

Nothing more was to be done than to assert that those royalties meant *temporal* royalties, and that our second oath, of allegiance to the King, denying any *temporal* power in the Pope, was in open violation of the first, by which we bound ourselves to the Pope. Nothing more was to be done than to assert that 'persequar et impugnabo' meant bloody persecution by fire and sword, and to urge the civil obedience of the Roman Catholics to heterodox powers, as at best but a meritorious perjury.

This method of painting the Roman Catholic Prelates as perjurers, and the oaths of Roman Catholics as nugatory, ought yet to be adopted with great caution in a country that contains so many witnesses of Catholic sincerity. If we will not trust for men's sincerity to their professions, let us compare these with their conduct. When, under Queen Elizabeth, many convicted clergymen of the Roman Catholic communion were offered pardon, if they would acknowledge her supremacy, they rejected the bribe of life, when proposed as a reward for the violation of their faith and integrity. In modern times, their steadiness has been no less remarkable. The charms of a fortune and independence are great to a poor man in necessity. The social allurements

lurements of the marriage state are captivating to a man, deprived, by the discipline of his religion, of all its assistance and its comforts. The certainty of an establishment, supported by law, might be a strong inducement to make many waver in a belief, which reduces them to a dependence upon contributions, that they cannot enforce by the aid of the secular arm. That sincerity must surely be not so flexible and accommodatating, as the world is taught to believe, which overcomes all the discouragements of austerity, solitude, obedience, and poverty, and resists all the temptations of ease, affluence, and the highest enjoyments of social life. Look at the circumstances of a Popish Priest, in general incumbered with a vast weight of duty through a very extended circle, waste perhaps, and uncivilized: dependent for his support upon the offerings of a flock, whom he is often obliged to goad by the unwelcome pricks of conscience, rather than to seduce by blandishments, or secure by connivance: deriving, in many places, little more from their oblations, than twenty pounds a year. Compare his situation with that of a clergyman of the established church, into which body he can be at any time admitted by reading a recantation, a thing easily done

done with the advantage of mental reservation; and by doing which he would be placed in a certain independence of at least 40l. a year, with in general but a very narrow circle, and but a light burden of duty, in the discharge of which he should have no temporal inducement or temptation to transgressions. And if under these circumstances we had the instances of recantation to be so very few, that the small progress of conversion is complained of even by the Protestant divines, who are armed with all the temptations I have mentioned - if in this small number not one is to be found to proceed upon a principle of duplicity justifiable by religion - if, in the clergy of the Roman Catholic communion, we find exemplary morals, and instruction strictly religious, surely charges of systematic insincerity appear to come with a very bad grace.

The political sincerity of the Catholics, one would imagine, ought to have appeared in pretty evident colours from their inviolate allegiance, for so many years, to the declining and fallen house of Stuart. Men, who had persevered, under the sufferance of all those evils that obstinate honesty could bring upon them, in their fidelity to the family, to which they thought the power of the crown adhered, gave very favour-

able grounds to think, that their present allegiance to the House of Hanover, in which they now acknowledge the right of the crown to be vested, would be equally permanent and unalterable; and, indeed, nothing but a conviction of the perpetual conclusion of such an oath as the test, arising certainly from a conscientious observance of the obligation, could have made them hesitate a moment about taking it.

It is complained that there are few converts to Protestantism, with as much ease as though the complaint were not uttered by a christian. The Roman Catholic religion *holds its ground* against all the allurements of power and interest. She *held her ground* against all the attacks of forfeitures and penalties. The Christian Religion *gained ground* on the Pagan worship that enforced its verity by penalties likewise. It fought with success against punishments and tortures, and it arose triumphant above all the temptations of interest. But truth is very alluring with mankind, and when she speaks in the language of distress, sufferance, and calumniated innocence, her voice is fascinating.

But we are digressing. Let us pursue the conduct of the Roman Catholic Clergy, acting
up

up to the *Tenets of their religion*, during the remainder of the disturbances.

It was in the midst of these unfortunate troubles, that a desperate Maniac aimed a blow at the life of our Sovereign. The cry against Popery had, however, not yet been loud enough to dignify an attempt that might vie, in point of respectability, with the narrative of Dangerfeldt, with the name of a *Popish plot*, or to charge the body of the Roman Catholics with setting up a female candidate for the sceptre of Great Britain: and Margaret Nicholson is, to this hour, I believe, a living witness that no Popish missionary whetted the blade that was to stab our Sovereign.

But the moment, when so daring a piece of fanaticism was but immediately past, was not suited to such reflections as these. The first thought, that entered our minds, was a pious gratitude to the Almighty, by whose all-wise and powerful interposition the world was yet to look up to an example, set so eminently and worthily before mankind, of all that is generous and benevolent in human nature. The Roman Catholics---those very Roman Catholics, who are charged with holding that it would be lawful for them to plunge the dagger into the bosom

of their Sovereign, because he professes a different religion from their own--those very Roman Catholics, who are thereby accused of holding every principle of rebellion, ready to throw itself on the first opportunity--those very Roman Catholics, who are stamped with the black character of persecution, by fire and sword, of what they may esteem heresy--threw themselves at the feet of their monarch--a monarch, whose religion is upon their principles, certainly not orthodox--a monarch, who stands upon the very eminence of protestantism full in the teeth of the Court of Rome---and, with a warmth not easily feigned, poured out their exultations at his escape; and with a fervency not easily counterfeited, offered their prayers for his preservation*.

Feeling, as the Roman Catholics did, the integrity of their intentions, so much injured by those foul and false aspersions thrown upon them, they could not look, without astonishment, at the unwarrantable extent, to which it was proposed that they should be punished--indeed little short of the extermination of their religion. Impressed with that confidence, that originates, and can originate only from conscious rectitude, they appealed to the justice and wisdom of the

* See Appendix, No. 3.

House of Commons, in behalf of their open, upright, and decided conduct, See Appendix, No. 4. But their appeal was rendered unnecessary; for that honourable body had already thrown out those objectionable clauses, which would have given to the *riot bill* a character of persecution, little suited to the liberality, with which the legislature has already treated the Roman Catholic body.

And if it be, as it possibly may be asked, why then should we now keep up the ball by continuing to refute those calumnies, that have been, in this instance, as ineffectual as they are false? It was by no means intended that the mischief designed to us should rest there; the assiduity with which the "Present State of the Church of Ireland" has been dispersed throughout Great Britain, and possibly to other countries, was not merely to effect the security of the Protestant religion. Or at least, if I may borrow a mode of reasoning from its Right Reverend author, *it is not merely calculated for that purpose*; but to paint the Roman Catholics as unworthy, from the *Tenets* of their religion, of protection under any government. Huberto, like Francis the first after the battle of Pavia, we might exclaim "all is lost but our honour:"

that

that small remnant, preserved amidst the general ruin of all our fortunes was now to be wrested from us. Like the treacherous inducements of those cruel plunderers, that hold out false lights, when some storm-beaten wreck wishes at last to gain a creek of safety, lights were shown to us, bright and alluring: beacons were erected to call us from the pathless waste, to a safe harbour of honourable security, and certain protection. But the lights were delusive, and the harbour was beset with so many rocks and shallows, that it was but "confusion worse confounded" to enter it. Short speedy ruin threatened us abroad: Long lingering torments awaited us within. Thus, while we stood aloof, and refused to take the oath of allegiance, that militated with all our principles of religion, we were buffeted and beaten by every tempest of penalty, incapacity and deprivation. When an oath was framed, consistent with our religious Tenets, and we took refuge under it; when our behaviour for many years spoke the system of peacefulness, that our assurance had promised; a consecration oath, taken merely as to spiritualties, is tortured and perverted to prove that we are perjured.

SECTION

SECTION II.—*A Retrospect of the Roman Catholic Conduct for many Years, antecedent to the late Troubles; and their decided Adoption of the Test-Oath, as strictly consonant to their Religion.*

IT is very dangerous to have constant recourse to an imputed principle, to fix a complexion on every action of man. The human mind is too variable and inconstant; the cords by which it is moved, are too numerous and diverse, to act always systematically. While avarice, ambition, discontent, resentment, the temptations of power, and the enchantments of superiority, are main-springs of human conduct; as much at least, as honour, disinterestedness, charity, honesty in rage, or the blessings of martyrdom; pure religion will be found, among the generality of mankind, to give but a small addition of force, in the contests for power, or the controversies in matters either of faith or opinion. It is however a useful weapon for a bad cause. It pre-engages one's wishes against a man or his principles, when we fill the mind with such insinuations, as have usually been employed against the Roman Catholic doctrines. It is upon this principle that we have been charged with a systematic aptitude for arbitrary dominion.

dominion. Liberty is the first blessing of man; and it was therefore a cunning, and I will not say a wise, but a dishonest, and a wicked method of arming one body of people with prejudices against another. He, who is willing to be a slave himself, will naturally conspire against the freedom of his neighbour. It was upon the same principle, of pre-engaging the hatred of mankind, that the Roman Catholic Religion was loaded with all the odium of a cold blood, unrelenting spirit of persecution by fire and sword; and that all the force of exaggeration is employed to make the persecution set, impugnation of the Romish Bishop's consecration oath, appear with all the terrific appendages of faggots, and gibbets, and graves, and furze-bulches. Why mention murders and chopping of ears, barbarities that no christian sect could ever justify, and committed with so many circumstances of irregularity and indiscrimination, that no system of persecution, however bloody, could excite them--are coupled with a harmless profession of zeal for the propagation of religion, to paint the Romish Bishops as the most flagitious of all human beings.

But it is not by those misrepresentations, that are used to the present generation of men, that I should be sufficiently excited, to contribute in increasing

increasing that gloom of bigotry and religious rancour, that threatened to overshadow the bright gleam of patriotism and liberality, in which we saw charity and confidence gladden every countenance; rather should I have remained a silent and solitary sufferer from the affecting prospect, than, in any wise, continue, by opposing, accusations, which every man's own sense would soon refute. The means, however, used to rivet those impressions on the tender minds of the infant generation, alter those dispositions---when, instead of a system of moral and religious duty---instead of the precepts of the gospel, and the examples of scripture to establish principles of virtue and religion---so large a number of persons, as the children brought up in the English Protestant schools in Ireland, are confined in their catechisms, which have been compiled by the directions of that very learned and respectable body, "The incorporated Society," to an enquiry into the *abominations and horrors* of the Popish religion---when the very foundation, on which their information is built, is *false and erroneous*, tending to impress them, in the most critical moment of life, with the vilest suspicions against the whole Roman Catholic world---when this system, which has been practised at least for

eleven years back, is relied on *now* to justify and confirm a Right Reverend Prelate's charges on the Catholic Tenets, and the assertions in his pamphlet are no more than a repetition of those in that catechism---it is surely not uncharitable to think, that the present insinuations against the Roman Catholics are thrown out with *other designs*, than the *mere preservation* of the established church.

When in the year 1776, so soon after the test-oath had been offered by the legislature to the Roman Catholics of Ireland, I saw this frightful picture exhibited of the Roman Catholics, notwithstanding all our most earnest endeavours to disown and disclaim the resemblance; it was natural for me to conclude, that the republication of the catechism, at the very critical moment when it appeared, was designed to undermine, imperceptibly, all the liberal plan the Irish legislature, in its superior wisdom and benevolence, had formed of removing all those penal shackles, with which distrust and prejudice had loaded the Roman Catholics, during the uncontrouled sway of party spirit and illiberality, as soon as the Roman Catholics by taking the test, as proposed by Parliament, should have removed all apprehensions of their loyalty

to

to their King, and attachment to their country. It could not well indeed be considered in any other light, than as an index, to hand down to future ages the oath of allegiance, that the Roman Catholics had taken, as a lasting monument of Popish perjury.

Under these impressions of a long and well concerted plan against the character and the liberation of the Roman Catholic body; when the growing race of Protestants had been so sedulously taught, that the pillars of the Roman Catholic religion were "a justifiable violation of faith with heretics," and "a power in the Pope to give a licence for regicide," to those who should be subject to a temporal sovereign of the Protestant religion--came forth "The Present State of the Church of Ireland," *sounding the alarm, and speaking out*, to help all the *short-sighted* friends of the established church to see imaginary dangers and avert visionary evils. The same Dissenters and Catholics who had, in times of turbulence, stood in the same rank with their Protestant neighbours, in support of the laws and the constitution, were now to be delineated as the only enemies to the government of the country.

I had all my life, since I came to preside in my present station, anxiously taught the *tenets* of my religion. I found them consistent with my loyalty. I took the oath of allegiance to my prince, and found it a *tenet* of my religion to observe it inviolate. I had in that most awful moment to me, the time of my consecration, taken that oath, which is prescribed to every Catholic Bishop, and found that, compared with my other obligations, it involved neither perplexity nor perjury. Could I then hear it said that a good and honest man of my religion must, therefore, be *better than his tenets*? Could I hear it asserted, that the test of allegiance was considered by me as *malum in se*, bad in its very nature---and that I considered 'the guilt of taking it would be increased by the guilt of keeping it?' Could I see my consecration oath painted with the highest colouring as subversive of all allegiance, and necessarily obliging me to a system of persecution by *fire and sword*, from which I could be restrained only by penalties and incapacities?---without concluding that the accusations, now brought publickly forward by the Right Reverend the Lord Bishop of Cloyne, to terrify the *grown* generation, was only a branch of that system, which had been adopted in the instruction of the rising one?

That

That the methods, used to render the Roman Catholic Religion obnoxious, were not always very amiable, is what her most zealous enemies will not deny. This has been the misfortune of many communions, and it is from hence that all or most of the controversies have arisen, that have perplexed the world, between the practices of men, and the dictates of religion. But in the measure, which I have hinted, there seems to have been something of so dark and unfathomable a policy, that really nothing less than our present very delicate situation should force me to expose it to the light. Jealous as was the eye, with which I knew the conduct of my communion, notwithstanding all its exemplary consistency of obedience, was still viewed by other non-conformists; cautious as I knew the legislature might possibly be, of offending one great body of subjects, merely to do another justice;—and irritable as I expected men's minds might be rendered by the exposure of manifest misrepresentation; I thought in delicacy, humanity, and prudence, that it would have been better to leave, in obscurity, truths that would possibly do some mischief, than to drag them into public notice where they could do little good. It was an unwilling duty, that threatened

threatened to bring back that melancholy gloom of mutual distrust and resentment, on countenances, that the revived chearfulness of confidence and friendship had composed and serenèd : It was an unpleasant office, to wither in its first bloom that chearing blossom of benevolence, that promised to shed its influence over society, and unite in one great stem all the jarring differences of religion. Such however are the consequences, that human prudence could not help foreseeing, from the misrepresentation, held out to the world, of the Romal Catholic *tenets*. Let us try, upon other principles, how far a comparison of these tenets with the charges brought against them may help to close the breach, that it has been so industriously attempted to make, upon religious principles, between the Catholics and Protestants. Let us compare that creed which is *taught*, and that, which is *imputed* : The respective characters of the Protestant and Catholic catechisms will best appear in the comparison.

In the catechism, taught in the *English Protestant Schools*, at least from the year 1776 to this day, are the following questions and answers :

Q. In what manner do the Papists treat those whom they call Heretics ?

A. They

A. They hold that faith is not to be kept with Heretics; but that they should be persecuted and destroyed, and that the Pope can absolve subjects from their allegiance to Protestant princes.

Q. How have Papists been guilty in this respect?

A. It is well known that liberty of conscience is denied in all Popish countries, and, that wherever Popery prevails, they endeavour to root out all that differ from them by fire and sword.

And yet we find that in France, which is a Popish country, Marshal Turenne and Count Saxe, both Protestants, were allowed liberty of conscience, and fought with it in the service of the French Monarchy, more to the honour of that crown than any soldiers of their time: the finances of France, in a later day, flourished under M. Necker, a Calvinist, and the Kings of France have thought it neither unsafe, nor impolitic, to establish an order of military distinction for Protestants, in their very palace. Those Protestants who have returned, without suffering, from the Inquisition in Italy, Spain, and Portugal, will bear testimony to the falsehood of the assertion, that Protestants are exterminated there by fire and sword.

When

When however this doctrine is once taught, the next query of the Protestant Catechism is natural enough.

Q. What then do you think of a religion, that commands and countenances such practices?

A. It is, in this respect, not only contrary to true religion, but must be abhorred by all good men.

But the fact is, and we defy it to be contradicted, that the Roman Catholics are so far from teaching their children those doctrines, represented to be their tenets, by the Protestant Catechism, of persecuting and destroying all who differ from them in religion, that the principles, laid down in the Roman Catholic Catechism, are diametrically opposite to such inhuman and unchristian maxims; as every one, I am convinced, will allow, who reads it, and will acknowledge, that we cannot shew more solicitude than we do, to avail ourselves, of the very spring time of reason, to sow in our children's hearts, while soft to every impression, those true sentiments of christian benevolence to all mankind, Jew or Greek, Catholic or not Catholic, which, when carefully cultivated as they grow up, by instruction, watered by the dew of heavenly

venly grace, and warmed by the sunshine of divine love, must, in the very winter of their years, produce fruits the most conducive to God's glory, and the good of society. But we shall let the catechisms speak for themselves. They are the rudiments of religion, and from them can the true tenets of religion best be known.

In the Roman Catholic Catechism; lesson 17. on the first commandment, it is asked,

Q. What is Charity?

A. A divine virtue, by which we love God above all things for his own sake, and our neighbours as ourselves, for the love of God.

Q. How does a person sin against the love his neighbour?

A. By injuring him, or not assisting him in his spiritual or corporal necessities.

And that our children, and people, may never confine the warmth of that greatest of virtues, no less boundless in its extent than its duration, solely to the narrow limits of parents, friends, and those of their own religion, they are positively taught that it extends to those, who differ from them in religion; that is, to those very Heretics, whom we are represented as obliged, by the tenets of our religion, to persecute and destroy.

H

In

In the 18th lesson of the Roman Catholic Catechism, it is interrogated ;

Q. Whom do you mean by your neighbour?

A. ALL MANKIND, EVEN THOSE WHO INJURE US, OR DIFFER FROM US IN RELIGION.

And that the inculcation of those great duties may not pass through the memory like those lessons, that are learnt by rote, and forgotten by disuse : The professions of Faith, Hope and Charity, are recommended to be daily recited as a religious duty, most pleasing to Almighty God. — And Benedict the XIVth, in his encyclical letter, strongly recommended them to be repeated aloud every Sunday and Holiday from our altars.

But what, says the Protestant Catechist, signify all those professions and lessons, when an indulgence can break through every tie of religion, morality, and justice? What, says he, is the end of penance?

A. The correction of the sinner and the admonition of others.

Q. Is that end answered by the practice of the Church of Rome?

A. No. The sinner is allowed to get another person to do the penance for him ; and, besides, the Pope grants indulgences, whereby he

remits

remits *all* penances, not only of sins past, but, sometimes, such as shall be committed for a great number of years to come, or during a man's whole life; and these indulgences, which cannot but be considered as licences for sins, are publickly sold for money.

Let us, now, compare this accusation, with the doctrine upon this very head, of that church, that is so calumniated and falsified.

Q. In the Catholic Catechism. What is an indulgence?

A. A releasing of the *temporal* punishments, which often remain due to sin after the guilt is remitted by the sacrament of penance.

Q. To whom are indulgences granted?

A. To such only as are in the state of grace, and *sincerely* desirous of satisfying God's justice.

Q. Do indulgences remit sin?

A. *No.* Sin must be remitted before we can gain them.

The observations arising from both these Catechisms must occur to every man who sees them, and their characters will be known as soon as their language is read. It may however be not unnecessary to remind the reader, how evidently the *intention* of the Protestant Catechism appears from the critical moment, taken to re-

publish it; just when the legislature had put so much confidence in the integrity of the Roman Catholics, as to frame an unexceptionable oath of allegiance for them; that when we were no longer to be debarred from giving that pledge of loyalty, the assurance might at least be depicted as nugatory and useless. Those, who had always opposed the liberation of the Roman Catholics, envied an indulgence, that they could no longer withhold from men, whose constant and uninterrupted loyalty, had at last impressed the world with a just idea of their principles. Penalties and restrictions were found to be of no use in bringing over converts from a religion, that taught every necessary duty of a citizen. And the legislature, wearied of threatening so long in vain, assumed a more benignant aspect and a milder tone, to invite the Catholics to that banquet of liberty that informers, and gibbets, and hangmen, could never persuade them to visit. Their affections were captivated, and they were won by lenity to *desire*, what they could not be forced to *accept*.

Hitherto there had been an exclusion of the Roman Catholics, from all assurances of loyalty. Reason and Popery had so long been separated; and the fashion had grown to such an height, of
uniting

uniting folly and the Catholic religion, that common sense and common honesty had been held incompatible with its profession. But the world was, at last, adopting other sentiments; and the legislature found it wise and expedient to grant the Roman Catholics the liberty of promising that allegiance, that they had shown so strong a determination to observe. An oath was framed for them, adequate, in the opinion of that great body, to all the necessary purposes of assurance; definite and comprehensive.

Oaths are by the Roman Catholic Church considered as the most awful and solemn assurance; not to be lightly taken, nor easily dispensed with. When, therefore, a new and specific promise of allegiance, coupled with a positive renunciation of tenets imputed * to our religion

* It is astonishing to see with what avidity the most groundless and scandalous positions are adopted by men, whose principles lead them to wish that the scandal were true. After stating that "The Papal See has always held that faith is not to be kept with heretics, and that Princes excommunicated by the Pope, may be deposed and murdered by their subjects," it is asked in all the authority of Italica, "Do you and your Government think it necessary to require a declaration of abhorrence of the principles above stated, as known Popish doctrines?" I answer NO. The legislature, with

gion, was proposed to the Irish Catholics, they hesitated to consider the nature of that engagement they were desired to enter into, and the foundation of those principles they were desired to disclaim. Many persons, of very nice and over-scrupulous consciences, hesitated on the brink of an engagement, that must pledge them forever. And it became necessary for the divines of the Catholic Communion to explain to their flock the propriety of such a promise. That such an explanation might come with the highest authority, the Parochial Clergy were instructed to recommend the measure, by the Titular Bishops of the province of Munster. My titular suffragans and I met near Cork on the 15th of July 1775, and the following unanimous resolve was the result of our deliberations on the oath of allegiance, then the object of our enquiry.

with somewhat more humanity, and I dare say with no less wisdom, nor worse information on the subject, than the Right Reverend the Lord Bishop of Cloyne, declared that these opinions were only imputed to us,

DECLA-

DECLARATION in JULY 1775

WE the Chiefs of the Roman Catholic Clergy of the province of Munster, having met together near Corke, have unanimously agreed that the Oath of Allegiance propd by Act of Parliament, Anno Regni decimo tertio & quarto Georgii tertii Regis, contains nothing contrary to the principles of the Roman Catholic Religion.

Given near Corke, this 15th of July, 1787.

JAMES BUTLER,
DANIEL O'KEARNEY,
JOHN BUTLER,
MICHAEL PETER M'MAHON,
MATTHEW M'KENNA,
WILLIAM EGAN,
J. MOYLAN.

The same principle was generally adopted throughout Ireland. The Roman Catholics, lay and clerical, secular and regular, flocked to give an unequivocal and decided assurance of loyalty, that it has been the uniform character of their religion, in the worst of times, to inculcate with assiduity.

But it could not be expected, that individuals would be wanting, to turn even this circumstance

stance against the Roman Catholics. Their conduct was pointed out as at variance with their principles, and the proposition, that the "Men were better than their Tenets," was enforced. though in other terms, to pay a *flattering* compliment to *duplicity*. In no other light can it be taken, a man who professes and teaches principles adverse to morality, and pregnant with such mischiefs as are attributed to the Roman Catholic Tenets, must be, in keeping them, a villain, and in their violation, while he professes them a part of his belief, he can be at the best but an hypocrite in morality, and an apostate to his religion.

It involves a contradiction that common capacities may not always be able to reconcile, to assert that a man may be estimable for a virtuous adherence to a system of dissimulation, and treachery, of blood and persecution. It is a monstrous paradox, to say that he can be a truly good man, who holds himself obliged upon principle, to violate all the obligations of honesty; and that he is a safe subject, who considers himself free from all the bonds of allegiance. Such, however, have been the *Compliciments* paid to individual Roman Catholics, at the expence of their reason, and their religion.

When,

When, therefore, the Roman Catholics throughout Ireland, under the sanction of their clergy, took the oath of allegiance, a report was quickly circulated that the superiors of that communion, in the province of Munster, were all excommunicated by his Holiness for countenancing such an impiety. This report, circulated with great industry, derived some shew of plausibility from some animadversions, that had been formerly written by Father Burke, the Titular Bishop of Offory, in which he violently reprobated an oath of allegiance, before required of the Roman Catholic clergy, by an act of the year 1756---7, for registering Popish Priests, And it was not a little aided by the whole tenor of a book, written by that clergyman, entitled *Hibernia Dominicana*, and a supplement thereto, published in the year 1772.

To counteract any ill effects, this work might ever have, on the ignorant, and superficial, or the appearances, with which it might justify harsh insinuations against our sincerity, the Titular Bishops of the Province of Munster, assembled at Thurles in July 1775, and after mature deliberation, came to the following unanimous resolution, entirely discountenancing the principles of that author.

I

DECLA-

DECLARATION *in Account of the Hibernia Dominica*

A BOOK, under the title of *Hibernia Dominica*, having been printed, as appears from its title page, in the year 1762, and a supplement thereto, published in the year 1772, as appears also from the title page thereof, the general uneasiness and alarm, which the said book and supplement occasion amongst our people, have put us under the necessity of attentively examining them. We have attentively examined them, and we think it incumbent on us to express, in the most decisive manner, and with all sincerity, our entire disapprobation of them, because they tend to weaken and subvert that allegiance, fidelity and submission, which we acknowledge ourselves to owe from duty and from gratitude to his Majesty King George the Third--because they are likely to disturb the public peace and tranquillity, by raising unnecessary scruples in the minds of our people, and sowing the seeds of dissensions amongst them, in points in which they ought, both from their religion and their interest, to be firmly united. And, because they manifestly tend to give an handle to those, who differ in religious principles from us, to impute

to us maxims that we utterly reject, and that are by no means founded in the doctrines of the Roman Catholic Church. For these reasons we consider it as our indispensable duty, not only to manifest, as we hereby do, our own sentiments, but also to inculcate the same as far as in our power, to those under our care, but particularly our clergy, to whom we most earnestly recommend, that they be careful and zealous, upon all occasions, to instruct their flocks in those unfeigned principles of allegiance, fidelity and attachment, to the person and government of our gracious Sovereign, his Majesty King George the Third, which we, conforming ourselves to the doctrine of our holy church, and to the repeated instructions of the supreme Pastors thereof, have heretofore constantly enforced, and will always, with God's blessing, continue to enforce by our words and our example.

Given under our hands, in Thurles, this
28th day of July, 1775.

JAMES BUTLER,

JAMES KEEFFE,

(Titular Bishop of Kildare, then casually at Thurles.)

WILLIAM EGAN,

F. MOYLAN,

DAN. O'KEARNEY,

JOHN BUTLER,

MAT. M'KENNA.

When so much had been done at home, towards the restoration of peace and confidence, I conceived, from the active part I had hitherto taken, in shewing the connection of my religion with allegiance to my King, that it was my peculiar duty to state to the See of Rome, my own and my brethrens conduct, in disclaiming every idea of the Papal supremacy in *temporals*, and of reprobating, in the most unequivocal terms, those other obnoxious doctrines, so unjustly attributed to my religion. This I accordingly did in a letter, which I addressed to Cardinal Maresuschi, Protector of Ireland, of which the following is a copy.

Thurlesia

Thurlesæ in Hibernia, die 30mo Sep. 1775.

Eminentissime Cardinalis,

GRATISSIMÆ semper nobis fuere litteræ
Eminentia vestra, at nullæ unquam majoram
voluptatem attulerunt, quam quas ultimo ab
eminencia vestra accepimus. Illæ nobis occa-
sionem diu optatam dedere nostrum in te studi-
um at animi obsequium testandi, dum juvenem
illum meritissimum cui nihil honorificentius con-
tingere potuit quam a te laudari, Eminentissime
Cardinalis ambabus ulnis amplectimur, interque
sacerdotes nostræ diocesis Casseliensis libentissime
annumeramus. Dolemus quidem penes nos
non esse de pinguedine terræ, æque ac de rore
cœli, illi promittere, quodque illi meritis parem
sortem sperare in hisce partibus non liceat. At
vetat status hujus afflictæ nostræ ecclesiæ, vetant
modicissimi parochiarum nostrarum proventus,
quique parciores in dies et dies evadant quam-
diu urgeri non desinunt leges illi pœnales, sub
quibus a tam longo tempore gemimus. Sola-
men quidem foret et meritum si religionis cau-
sa talia pateremur, at non nostræ fidei dogmata
aut morum principia has in nos acuere leges,
sed quædam scholarum placita intemperantiori
zelo

THURSDAY IN LONDON, Sept. 30, 1775.

Most illustrious Cardinal.

YOUR Eminence's letters have been always most pleasing to me, but none ever gave me more satisfaction than the one I lately received, as it afforded me the long wished for opportunity of proving how much I was sincerely devoted to your Eminence, by my willingness to receive among my Clergy that most worthy young man, who could never be more honoured than by the praises your Eminence gives to him. I am sorry indeed, that it is not in my power to promise him as much of the fat of the land, as of the dew of Heaven; and that I cannot assure to him a livelihood here, equal to his merit. But this is what is not to be hoped for in the present afflicted state of religion in Ireland; the revenues of each parish are too inconsiderable, and will be daily more and more so, as long as those penal laws continue in force against us, under which we have so long groaned.

It would be a subject of consolation to us, and of merit, were it on account of our religion that we endured what we do from them. But they are not the principles of our faith, or
morals

zelo nimium apud nos propalata. Hæc cum nostra religione artissime connecti, falso autumant Hæretici, et hac de causa eam ut Regum et subditorum tranquillitati inimicam averlantur. Horrescunt audire quod fides non sit servanda hæreticis; quod reges excommunicati possint occidi a subditis, quod summus Pontifex possit illos absolvere * seu dispensare a juramento fidelitatis servando; quod habeat etiam potestatem disponendi de regnis christianis; Horrescunt et reli-

* A moment's reflection will shew in the most evident light, the palpable absurdity of that so much boasted accusation against the Catholics, that they believe a power in the Pope to dispense subjects from their allegiance to Protestant sovereigns.

It is a received principle of the Roman Catholic religion, that obedience to our lawful sovereign is as strictly commanded by the law of God, as the obedience to our parents; it being included in the same commandment. No power upon earth can dispense children from their obedience to their parents, in all that is not contrary to the law of God, let the religion of the parents be what it may; and it is equally certain that, in what is contrary to the law of God, the law of God far from enjoying obedience to parents, strictly forbids it; consequently, children have no need of a dispensation in order to refuse obedience to unlawful commands. We are to reason by analogy on the obedience of subjects to their sovereigns. Let the sovereign be of what religion he may, even let him be of no religion, as long as his political man-

thorals, that have edged such laws against us; but certain scholastic opinions, which, through too intemperate a zeal, have been unhappily spread amongst us; these, being looked upon by our dissenting brethren as a part of our creed, excite their aversion for a religion so inimical to the safety of kings, and tranquility of subjects. They cannot but be alarmed to hear that faith is not to be kept with heretics; that kings excommunicated can be murdered by their subjects; that the sovereign pontiff can absolve, or dispense, them from their oaths of allegiance; that he has even a power of disposing of christian kingdoms. And they are terrified by a religion which they believe fraught with such principles.

We, the Prelates of Munster, desirous of removing such prejudices from their minds, did unanimously and publickly declare that a formulary of allegiance, enacted by the parlia-

dates are conformable to the political law, and not repugnant to the law of God, his subjects are bound to obedience, And I apprehend that no Prince, who does not aim openly, and d. cidedly, at arbitrary power, and for the worst purposes, will feel any apprehensions on account of a religion, that enforces obedience on such terms.

K

ment

religionem talibus ut credunt fretam principiis. Hæc ab illorum animis amovere præjudicia cupientes præfules hujusce nostræ Momoniæ provinciæ, unanimiter et publice declaraverunt formularium allegiæ a parlamento hujus Regni editum, in quo præfatæ opiniones a nobis abjurari exiguntur, nil continere Catholicæ fidei principiis contrarium, et consequenter tales opiniones nullatenus ad fidem nostram pertinere; faxit Deus ut hæc nostra declaratio eorum aperiat oculos cumque persuasum habuerint nil sibi a nostra religione regum auctoritati aut subditorum tranquillitati timendum, eodem nos ac alios regni hujus incolas favore prosequantur. Interim ut Eminentiam vestram in bonum hujus nostræ afflictissimæ ecclesiæ diu salvum et incolumem servat Deus optat precabiturque.

Eminentissime Cardinalis Hiberniæ Protector,

Eminentia vestra

obsequentissimus Famulus,

JACOBUS BUTLER, &c. &c.

ment of this kingdom, in which those opinions are required to be abjured by us, contained nothing contrary to the principles of our belief, and, of course that such opinions, by no means, belonged to our creed.

God grant that this our declaration may serve to open their eyes, that when they shall have found that there is nothing feared from our religion dangerous either to the authority of kings, or the safety of subjects, they may shew us the same favour, as they do the other inhabitants of this kingdom.

In the mean time that your Eminence may live long for the good of this, our most afflicted Church, is the wish and will be the prayer of

Most illustrious Cardinal Protector of Ireland,

Your Eminence's

Most obedient Servant,

JAMES BUTLER, &c. &c.

So decided an avowal on my part; not in a private or confidential manner; with no kind of secrecy; not to a private person; but officially and openly to the person whose peculiar station it was to superintend the Catholic Church in Ireland, would, one might imagine, be sufficient to free us, who had stepped forward to shake off those unworthy appearances in which we had been dressed, from any charge of heterodoxy, and, by consequence, would remove from our Church and its tenets the imputation of those doctrines. This hope was still further strengthened by the answer of Cardinal Marefufchi, in his official character; an extract of which follows:

Extract of a Letter from Cardinal MAREFUSCHI, Cardinal Protector, and intrusted with the Superintendence of the Ecclesiastical Affairs in Ireland.

T R A N S L A T I O N.

Most Illustrious and most Reverend Lord,

I Received your letter of the 30th of last September, *which was most acceptable to me,* both on account of *the very great love* you shew for GOOD MORALITY AND SOUND DOCTRINE, and for your humanity and goodness to the very deserving young man A. B. whom I had most earnestly

earnestly recommended to your friendship, for which kindness I return you many thanks.

That no fault may be imputed to the Translator, the reader may see the original as follows:

Datum Romæ decimo quarto Novembris, 1775.

Illustrissime et Reverendissime Domine,

PERVenerunt mihi Litteræ Dominationis vestræ Illustrissimæ diei 30 Septembris proxime elapsæ quæ mihi acceptissime fuerunt, et quia summum amorem ostendis erga bonos mores et SANAM DOCTRINAM, atque ob humanitatem tuam et benevolentiam erga optimum virum A. B. quem meis officiis caritati tuæ enixe commendaveram; de qua urbanitate tua tibi debitas gratias reddo.

It would be too absurd to suppose, that so marked an approbation of that, which is called *Sana Doctrina*, should be bestowed by such a character, upon any profession, inimical to the obedience we owe the Holy See, or inconsistent with our faith.

To strengthen, as much as possible, the general character of our religion; to shew that the conduct of the Irish Catholics, in taking the oath of allegiance, was not adopted on any ground

ground of selfish policy, justified by deceit and dissimulation; to prove, that the principle of obedience to the established government was not peculiar to the Irish Catholics, and professed merely to obtain immunities, that had been denied upon any other terms.---To justify our religion against the imputation of *tenets*, that she disowned.---we addressed the Sorbonne at Paris, to know *their* determination on the consistency of the oath of allegiance with the principles of our common faith. That learned body sent, in consequence, their decision, a copy and translation of which are in the Appendix, No. 5. justifying, in the most explicit and unequivocal terms, the measures we had pursued.

But his Lordship, the Bishop of Cloyne, asks, *who is the authorized voucher of the decrees of the Gallican Church*, and who, he would, I suppose ask, is the voucher of the Sorbonne, to be set in opposition to the Pope's legate? I will ask, what is the opinion of Dr. Burke, in opposition to the *united decision* of all the Titular Bishops of Munster, with the subsequent concurrence of all the Irish Titular Prelacy, and in opposition to the SUPERINTENDENT OF THE CATHOLIC CHURCH in Ireland---a person higher in dignity,

dignity, relatively to us, than the legate at Brussels? And what is the opinion, *imputed* by the Right Reverend the Protestant Lord Bishop of Cloyne, in opposition to the positive and well known doctrines of the whole body of Titular Bishops, asserted by them, and not rejected by the See of Rome, but on the contrary, allowed to be the *tenets* of their religion?

When, however, we have denied the power of deposing temporal sovereigns, as it is asserted by Dr. Burke, to belong to the Pope, it has been answered, that Popes have yet frequently excommunicated, and deposed, temporal princes. Very true. A bull of this kind was published against Queen Elizabeth by Pope Pius the Vth. But what did her Roman Catholic subjects upon it? They prayed for her and fought for her. And afterwards, in an insurrection headed by Westmoreland and Northumberland, the greater part of the noblemen and gentlemen, for the clergy could not venture to assemble, voluntarily made a tender of their lives in defence of her Majesty's title, against the Pope himself, or any Popish invader, and did actually join her standard to oppose those two noblemen, though they were both Roman Catholics.

About

About the time of our addressing the *Ser-
bonne* it was discovered, that a report had cer-
tainly reached to Rome, that the Irish Catholic
Clergy, by their oaths of allegiance, had shaken
off the Pope's supremacy in *spirituals*, a confu-
sion of which with *temporal allegiance*, had occa-
sioned the mistakes of Monsignor Ghilini be-
fore. Anxious to convince the Holy See, that
no such intention was had, and that no such
consequence was involved, in our conduct, I
addressed another letter * to the Præfect of the
Sacred Congregation, for the purpose of sus-
pending the judgment of that body, until a for-
mal memorial could be forwarded to Rome,
explaining the wide distinction taken between
temporal allegiance to the Sovereign; and a
spiritual obedience to that See.

Having sent this letter, I transmitted in the
month of September following, a long memo-
rial to the Sacred Congregation, stating the
whole rise and progress of all the business of the
test-oath: sent the formulary of the test, as
prescribed by Parliament, and a faithful tran-
slation of it into Latin; accompanied by the
declaration of the Titular Bishops of the pro-

* See Appendix, No. 6.

vince of Munster, as stated p. 58, translated likewise into Latin, in which it appears that they found nothing in the oath contrary to the principles of the Roman Catholic religion. I recited the peculiarity of our situation, in which it was necessary to come to a speedy resolution on the consistency of the oath of allegiance with the Catholic faith, on account of an order made, I believe, by the House of Commons, that lists of those Roman Catholics, who should take the oath, should be presented to the Parliament at its then next meeting, in the following October, and the resolve of the Titular Bishops was entered into but the July before; so that it was impossible to lay the matter before the Sacred Congregation, and to have an answer within the time: and it need not be told how ill and suspicious an appearance it would carry, if none of the Roman Catholics should, in the interim, have taken an oath, so carefully framed, and adapted to their religious tenets. I stated the uniform doctrine of the Catholic Church, and the late circular letter of Pope Clement the fourteenth, by which they were justified in taking it, without further consultation, even had there been time sufficient to allow of it. After having laid all those matters

L

before

before their Eminences, and having represented how much a body of bishops who, as St. Paul says, should be always irreprehensible in their conduct, must feel at the reports that were spread, so injuriously to their characters: I then demanded to know explicitly *what* they had to object to our conduct.

The Answer of Cardinal Castelli, Prefect of the sacred Congregation de propaganda fidei, to the Memorial of the Titular Bishops of Munster

Most illustrious and most Reverend Lord as a Brother,

YOUR duty and the usual respect due to the Holy See, seemed entirely to require that you should not have determined any thing in a business of such magnitude, *without first consulting the sovereign Pontiff*; whose judgment could even the more easily have been waited for by you, as you were not obliged by any compulsion or law to bring forth such a formulary. *It is this* that gave no small pain to his Holiness, and this sacred congregation. I have only to add,

add, that I pray to God that he may ever long preserve you*.

Rome, 23d, Nov. 1776.

As Your Lordships Most affectionate Brother,

J. M. CARDINAL CASTELLI, Præfect, &c.

To his Lordship JAMES, Arch-Bishop of Cashel,
at Thurles.

Nothing can more clearly prove, that no part of our conduct, in denying the Papal Supremacy in temporals, or in disclaiming those tenets, imputed to the Catholic religion, was thought reprehensible at Rome, than the specific and precise answer—*Hoc est—It is this*—that we ought first to have consulted the Holy See before we

* Per illud is et Reverendissime Domine uti Frater.

DEBITUM vestrum consuetumque erga hanc sanctam sedem obsequium omnino postulare videbatur ut nihil in re tanti momenti statuendum scilicet nisi consulto prius Pontifice Maximo : cujus sententia eo etiam, magis a vobis expectari poterat, quod nulla vi, nullave lege ad eam formulam expromendam adigebamini. Hoc Est quod sanctissimum Dominum Nostrium, et sanctam hanc congregationem haud levi molestia affecit. Ceterum, Deum precor ut Amplitudinem Vestram Sospitem diutissime Servet.

Rome 23d, Nov. 1776.

Amplitudine Vestræ Uti Frater Studioissimus,

J. M. Cardinalis Castelli, Præfectus, &c.

Domino Jacobo, Archiepiscopo Cassiliensi Thurlesiam.

determined

determined in a matter concerning the doctrines of our church, in a manner that was to conclude so large a body as the Catholic Church in Ireland.

But, if, after all these testimonies it be asked, for what may not be asked or said by those, who have already said so much? Who were these Titular Bishops of Munster, that so anxiously stepped forward to defend their religious tenets, while all the rest of the Catholic Clergy in Ireland were tame spectators of the scene? I might answer, that it would be of no consequence, who had stirred the question: but that when the question had been so put, and so answered, it ought to be taken as conclusively and finally decided. But, lest, by dwelling on the active part, that I and my suffragans took in this business, it should seem that I meant to convey any oblique censure on the other Titular Prelates of Ireland; or, lest any thing I said might be construed that way, it may be necessary to observe, that the Province of Munster was, at that time, much disturbed by White-boys; that the disturbances of these insatuated people were then, as the late disturbances have been, attributed to the *Tenets* of their religion-- and that it was alledged that
there

there were *Papish Missionaries* agitating them to insurrection, and French officers training them in discipline, for the purpose of establishing slavery, popery, the Devil, the Pretender, the Inquisition, wooden shoes, and all that variety of mischiefs, by means of which, so many women and children have been frightened, at the name of a *Papist*.

In point of fact, the very oath of allegiance, that we had then taken, was in strict conformity with the Circular letter of Pope Clement the XIVth, written five years before, which is to be found in the Appendix, No. 7. and in which that Pontiff so strictly enforces *obedience* to the respective sovereigns of his *spiritual* servants, as necessarily connected with the sacred institutions of Christ; which he would scarcely have done, if that obedience were inconsistent with his own spiritual pre-eminence. And, if we wanted circumstances, still further to strengthen the proof of our orthodoxy, in taking and observing the oath of allegiance, there are two so remarkable, that they might be sufficient, by themselves, to establish it.

The reader will not attribute it to vanity, if I say, that the activity of that part I took in shewing the conformity of my duties as a Catholic

atholic Divine, with those as a subject under a Protestant government, was sufficient to raise sentiments, respecting me, particularly at Rome, far from those of mere indifference; and nothing could therefore have been more grateful to me, than to find, on a subsequent occasion, that my conduct was particularly agreeable to the Holy See.

Having learned from an honourable person, then high in power, that there was a suspicion, harboured by the government, of the interference of foreign powers in the nomination to Titular Bishoprics in Ireland, I addressed Cardinal Castelli on the subject, so injurious to the Holy See, and the Sacred Congregation. For it must certainly tend to throw that body in a very invidious light, to describe them as obstructing upon the Catholics of Ireland, at the instigation of foreign Powers, *foreign Prelates, ignorant perhaps of the manners, unacquainted with the virtues, and unlearned in the language of those they should be sent to instruct*, who, for the sake of propagating their religion more widely, might probably wish to have the rustics of Ireland taught to chaunt their hymns in Italian metre, or offer up their prayers in all the decorations of Gallic elegance; but who would certainly agree with

with his Lordship, the Right Reverend Bishop of Cloyne. at least, in this, that *the Irish language should be abolished*, and would so far justify his Lordship's idea, that to qualify the unacceptableness of a worship not understood, it should come recommended in a language which is unknown, whilst the novelty of the doctrine is to acquire new temptations from that of the Preacher.

But the Holy See and Sacred Congregation thought, with doubtless as little of the Right Reverend the Lord Bishop of Cloyne's approbation, as he bestows on any of our tenets or our conduct, that *Irish Clergy were the properest persons to undertake the charge of instructing the Irish Laity*, and they were accordingly determined in the nomination of Titular Bishops, by the wishes of the Irish themselves, in the persons of their Titular Prelates and Catholic Pastors.

After insisting on this in the strongest terms, Cardinal Castelli goes on to say :--- *I must now notify to your Lordship the grateful and favourable disposition of this Sacred Congregation towards you, not only on account of the very great diligence and earnestness you so eminently shew, in fulfilling the duties intrusted to you, but also for that proper and*
just

*just discipline every where observed, as you intention,
by you and your suffragans---and, whilst we hope it
will always continue so, we pray the great God that
he may long preserve you.---As your Lordship's*

Most affectionate Brother,

J. M. Cardinal Castelli.*

This letter it is to be remarked, was written
in the year 1778, when the Holy See and the
Sacred Congregation had been sufficiently long
acquainted with the active part I had taken, in
support of a *Protestant Government*, to judge,
whether or no my *conduct* was better than my
tenets.

* Reflat ut Amplitudini tuæ testatam faciam sacræ hujus
Congregationis gratam propensamque voluntatem, non so-
lum ob summam diligentiam ac studium, quo in expenden-
dis muneribus tibi commissis apprime uteris, verum etiam ab
ea quæ retulisti de æqua disciplina, quæ non minus abs te,
quam etiam a suffraganeis tuis ubique servatur. Ac dum
fore confido ut res æque in posterum pergant Deum opti-
mum maximum precor, ut amplitudinem tuam diu sèspitem
servet atque incolumem.

Amplitudinis tuæ,

Rome, 26 Decem. 1778.

Uti Frater Studiofissimus,

J. M. CARDINALIS CASTELLI, &c.

It is also remarkably corroborating of this conformity of our allegiance with our tenets, that Dr. Troy, the present worthy Titular Archbishop of Dublin, who took all possible means to reconcile the oath of allegiance with the tenets of his religion, and strongly recommended it by his precept and example, to all his flock, was nominated to that See immediately after his conduct, in his former diocese of Ossory, had distinguished him, a second time, as a most loyal subject, by using all the means in his power to check the late insurrection--and that his predecessor in Ossory, Dr. Burke, who has brought so much unmerited obloquy upon the Catholic Church, by his *Hibernia Dominicana*, by asserting claims that the Holy See itself does not contend for, never obtained any higher preferment than that he already enjoyed, when his *Supplement to the Hibernia Dominicana* was published.

There will, I believe, hardly be a reasonable man, who shall have read the foregoing, and recurred to the Appendix, as referred to in the text, but will acknowledge the force and justice of the answers I have given to those unjustifiable accusations, brought forward against my religion. From the length to which, on account

of the documents necessary to be produced, this work has already run, and a full conviction how little advantage plain truth, like all other intrinsic beauties, derives from ornament or decoration, I should willingly rest here, and leave to the world at large to make those observations on the charges advanced, and those discriminations between the accusers and the accused, for which, neither my function nor my disposition, perhaps, sufficiently qualify me. But it would leave our Justification still imperfect, if I were not to answer the objections urged against the *sincerity* of the Titular Bishops, more particularly on account of the terms 'persequar et impugnabo' in the consecration oath, which, as commonly interpreted by a certain class of persons of great *boasted* liberality, are applied to a persecution by *fire and sword*.

And, first, I must observe, that there is no apt term of interpretation in our language for the verb 'persequor.' Some auxiliary must be adopted to make it intelligible---as to follow *on*, to follow *through*: or its meaning must be determined by some term, to which it is applied---as to pursue *an argument*---or to pursue *one's journey*. The English term used as a translation of it, 'I will persecute' is not to be found

found in any Dictionary of the Latin Language.

But for argument's sake, I shall allow the Bishop of Cloyne's translation, "all heretics, schismatics and rebels against our said Lord and successors aforesaid, I will, to the utmost of my power, prosecute and oppose." It only remains to know of what description and species this *prosecution* and *opposition* are, which we are bound to practise.

On the first view, the collocation of the sentence might determine a man not already resolved on being very captious. I will prosecute---and I will oppose---that is, besides prosecuting, merely, I will, in aggravation, also oppose those heresies and schisms. Now, if by this *opposition*, something were not intended greater in extent and effect than the *prosecution*, it were needless, and tautologous, to use the term. If, for instance, we were to give the translation of *persequar*.---I will persecute, *with fire and faggot*,---and to end the sentence with that of *impugnabo*.---I will assault, *by argument*, which is the explication given of the verb *impugn* by Dr. Johnson, esteemed by the world a very good etymologist,---would not our readers rank us among the disciples of Martinus Scri-

bilerus on the art of sinking?*. If the oath had been an Irish oath, I dare say it would have given scope for abundance of jests on so good a Bull---I will *kill* you, which is the short interpretation of roasting at stake, and then I will *convince* you. (Since conviction alone can be the end of argument.) To convey the meaning ascribed to it by the Right Reverend the Lord Bishop of Cloyne, when he insists that *Papists are disarming Protestants* upon the *known principles* of their religion†, it should be "impugnabo, or rather oppugnabo, et persequar."

Here we must, however, look a little further. This oath it is to be remarked was framed by

* The figure is called the Antichrist, as
 ---Thou Dalkouffe, the great God of War;
 And Lieutenant-Colonel to the Earl of Mar;
 Or, Under the Tropic is our Language spoke,
 And part of Flanders hath receiv'd our yoke.

† I said, in an earlier part of this work, that the Bishop of Cloyne's alarms on this head tended to call one part of a nation to arm against another. The result has justified me: and the *Break of day Boys* are now, in the North, disarming the Roman Catholics, in a manner in every degree as unwarrantable as was that, in which the Right Boys of the South disarmed Protestants as well as Catholics.

the Holy See, for the Ministers of the Catholic religion, who were bound by the *previous* obligations of that religion to abstain from even being accessory to the spilling of human blood. The spirit of christianity is a spirit of meekness, and so far at least must it be allowed that the Roman Catholic church preserves her consistency, as not to permit *her* Divines to contribute, with impunity, to the work of slaughter. It is a rule in *our* Canons that persons, who have wilfully concurred to the death of another, shall be incapable, without a special dispensation, of receiving orders; and the same concurrence, afterwards forbids them to exercise the functions of these orders. "They would act," says Ives of Chartres in his 247th letter to John Bishop of Orleans, "in open contradiction of the prohibitions of the Canons." For how can the church think of shedding human blood, who from her very birth has learned to shed her own? It belongs to those, who carry the *sword* of justice, to pronounce such judgments, but the church uses only the spiritual weapon to correct faults*.

* *Judicium vero sanguinis servanda Patrum auctoritatis clericos agitare prohibet* — quomodo enim Ecclesia judicare debet fundendum sanguinem alienum, quæ ab primo ortu suo, iussa est fundere sanguinem proprium?

These

These prohibitions we find in the canon *Sape* cap. 23. quæst. 8, which is taken from the fourth council of Toledo, which orders, that the Bishops, whom it names *Sacerdotes*, shall be treated as guilty before Jesus Christ of the blood that shall have been shed by their means, and shall incur the sentence of deposition by the church*.

In the 18th Canon of the 4th council of Lateran recorded in the chapter *Sententiam sanguinis*, under the title *Clerici vel Monachi*--- *sententiam sanguinis nullus clericus dicet aut proferat, sed nec sanguinis vindictam exerceat, aut ubi exerceatur, interfuit.* And again in the chapter *suscepimus de Homicidio* and in the chapter *Episcopus* under the title *de clericis vel monachis in sexto*, the same rule is laid down. And in the

Faciant hæc Cuncti iudices, qui ad scelorum vindictam gladium materiale portant, non qui contra nequitias spiritaliter gladio spiritus pugnant.

* Sæpe Principes contra quolibet majestati obnoxios sacerdotibus negotia sua committunt; Quia vero à Christo ad ministerium salutis electi sunt, ibi consentiant Regibus fieri Judices ubi jurejurando supplicii indulgentia promittitur non ubi criminis sententia præparatur. Si quis ergo sacerdotum contra hoc commune consilium defensor in alienis periculis extiterit, si reus effusi sanguinis, apud Christum et apud Ecclesiam perdat proprium gradum,

sententiam

sententiam sanguinis, above recited, it is even said, that no clerk shall dictate or write the information, or the sentence that have been pronounced against a criminal, found guilty of a crime deserving death*.

We find in St. Thomas in 2da 2 de Quæst. 7oma-----operari vel co-operari ad occasionem hominis non competit ministris altaris, et ideo secundum juris ordinem compelli non possunt ad ferendum testimonium in causa sanguinis†.

It is well known how much, and how generally, the conduct of Ithacius the Bishop of Ossobona was censured for having prevailed upon the Emperor Maximus to put the Heresiarch Priscillian to death: The most eminent and most Holy Bishops of that time, amongst whom was St. Ambrose, as we learn from his twenty-seventh letter, and the sixth Canon of the Council of Turin, in the year 400, separated themselves, on that account, from the communion of Ithacius, and of those of his party. In

* Nec quisquam Clericus literas dicat aut scribat, pro vindicta sanguinis destinandas, unde in Curiis Principum hæc sollicitudo non Clericis sed Laicis committatur.

† It does not belong to the Ministers of the Altar to cause or to co-operate in the death of any person; and therefore the law does not permit them to be compelled to bear testimony in causes of blood.

so odious a light were they held, that St. Ambrose compares them to the Jews, who were earnest for the death of the adulterous woman, and St. Martin, Bishop of Tours, long repented having communicated with them. even for a moment, though he only did so with a view and desire of saving the lives of several persons, as Sulpicius in the life of that Saint mentions.

Under such prohibitions and impressions, the Catholic Clergy carried the strictness of their obedience to such a length, that it was doubted, whether a clergyman, suing for restitution of damages, or reparation of injury in the temporal courts, did not incur the impediment of *irregularity*, owing to what the Church termed a *Defectus Lenitatis*, if a capital punishment should be the consequence. And at length, Pope Boniface the VIIIth was forced to clear up the doubt, by enacting a declaration, to be made by all clergymen in such a dilemma, wherein they solemnly, and with all sincerity, averred, that they had no other desire, in their prosecution, than a mere reparation of their own private losses, and that they, by no means, sought or desired the death of the person.

But, further---This oath is intended, at least in all those countries not subject to the Pope, as

a tem-

a temporal Prince, to extend merely as to *spirituals*: Its extension is so limited by our oath of allegiance; it is so limited by the terms of the oath *Salvo meo ordine*, making a special reservation of our state in society, and the duties incident thereto; it is so limited by the acceptance, in which it is taken by the Holy See, as has amply appeared in my correspondence with the Sacred Congregation.

It would be a natural conclusion, that the same rule, by which penal laws are interpreted, should guide the interpretation of an oath, since they are both restrictive of natural liberty: and therefore that an oath, like a penal statute, should obtain a liberal construction in favour of the person, whom it binds. Thus we find that a penal law, mentioned by Puffendorf, which enacted, that no person should lay hands on a Priest, was held to extend only to him, who should lay violent hands on a Priest, or should assault him with a weapon. Thus, when, by the Bolognian law, it was prohibited to draw blood in the streets, the penalties of the law were not held to extend to a Surgeon, who bled a vein of a person falling down in the street with a fist. Thus, has it been familiar in the world to talk of combating opinions without

ever annexing to it the idea of Bucklers or Lances, and Paper Wars are become common among men, who think of nothing less than encampments and fortifications. It was thus, that the Roman Catholic Bishops swore that they would maintain and defend the *spiritual* royalties of St. Peter, without once dreaming of an encroachment upon the *temporal* rights of King George, King Lewis, or any other King -- for they had learned from him, whose kingdom was not of this world, that they should give unto Caesar the things that were Caesar's, and unto God the things that were God's. And it was thus, they swore to *prosecute* and *oppose* heresies and schisms without once conceiving an idea of being obliged

to further

The pious work of blood and murder, so liberally attributed to their *tenets*. For how can it be supposed, that in the very moment of entering on their ministry, they should swear to a conduct, which should disable them to discharge it.

But a short cut has been taken to answer all this reasoning, and to countervail all these authorities. And the *Inquisition* has been worn

out to prove, that persecution even to death is a principle of our religion.

That persecution, for religion's sake, have been carried to unwarrantable lengths, every man will acknowledge, who has read the histories of Europe. Religion and policy were led hand in hand: An established church was found to be the most closely connected with the political government: and, accordingly, every state in Europe has connected them. If, in the eye of civil polity, it has seemed fit to carry the punishments of Heresy to unnecessary, or unbecoming, lengths; on that *civil polity* let it be charged. We have proved that such measures belong not to us, and are totally incompatible with our functions. If the Inquisition of Spain, and Italy, and Portugal, be charged on us, what will the cause of christianity benefit by our retaliating the Star Chamber, and the Penal Laws, that so long stained our statute books in this and the sister kingdom, on the Protestant religion? The Inquisition is a creature of the civil power: Suppose that it does exceed the proper limits, why are we to be charged with the transgression? And what answer should we have received from a liberal English jurymen, whom we should accuse of cruelty, because, in

consequence of his verdict, a Priest, convicted of returning to his country to exercise the functions of his religion, should be hanged? Exactly in the same predicament stand the judges of the Inquisition. They are divines, because offences against religion are the only objects of their cognizance. They try those handed over to them by the civil power as accused of heresies: and their province extends no further.

Such have been the charges adduced against the Roman Catholics. Short as this work is, I hope that it has answered the whole purpose of proving, that the duty of a Catholic, lay or clerical, to the tenets of his religion, is perfectly consistent with the obedience to the temporal power, in whatever hands it may be placed, of the state that protects him--that the uniform behaviour of the Catholic Divines in Ireland, from whose conduct I must beg leave to say, their tenets ought peculiarly to be sought, has amply proved this example--that nothing is more incongruous with the spirit of the Catholic religion, than sanguinary persecution--and, that the disorders of the lower class of people in this country are in no wise to be attributable to their religious tenets. If the effect shall be to encrease that mutual confidence, which promi-

ses to bless the people of Ireland, after an age of divisions, my reward will be more than adequate to my labours.

As it is more than likely, that objections and answers may be offered to this work, I think it necessary, for avoiding all unnecessary cavils, to declare, that, as the authorities and vouchers here cited are intended to disprove those assertions of the Right Reverend the Lord Bishop of Cloyne, which, coming from any inferior authority, would certainly not deserve so public a notice, I shall consider myself at issue merely with his Lordship. He has advanced facts, which I have proved to be untrue: It will rest now on himself to defend, what himself has hazarded; and to determine the character which the world is to affix upon his accusations,

age as rails, bread I to elope out of all
~~the~~

the

has and the people of the province of Munster, deeply impressed with a sense of the alarming disturbances, that at this time unhappily prevail amongst some of the lower class of our communion, in parts of this province, and desirous to contribute, with our best endeavours, to restore and to preserve peace and good order, as well as to discharge what we consider to be our duty to the public, have unanimously agreed to the following regulations.

First: As it appears to us, that two clergymen of our communion, in the neighbourhood where these disturbances seem principally to prevail, have become particularly obnoxious in their respective parishes, we think it absolutely advisable for the good of religion, and for the public

the

the

the

the

the

the

the

the

the

the

the

the

the

the

public tranquillity: that those reverend gentlemen, however innocent they may be of the charges made on them, do, of themselves, freely resign their parishes into the hands of their prelate; and we earnestly recommend to them, that they forthwith adopt this salutary and prudent measure.

Secondly: Though we have been always attentive to enquire into the abuses, that might have crept into any of the parishes of our respective dioceses, on the points, which seem at present to make the subject of complaint of some of our people against their pastors; and though we have endeavoured to remedy such abuses, wherever we found traces of them; yet it is our determination, on our return to our dioceses, to enquire still more narrowly into these matters, and to redress, as far as can depend on us, as well as to prevent for the future, whatever we may find blameable.

Thirdly: We wish it to be understood, and we hope it is by our Clergy, how injurious it must be to religion, how unbecoming their sacred ministry, how disgraceful to their character, that they could be justly charged with odious extortion, or even with a rigorous exaction, in the collection of their dues! They cannot but consider

consider it with us, as indispensably incumbent on them, never to bargain mercenarily for their dues; not ever to withhold from their people the sacraments, on pretence of their dues not being paid to them.

Fourthly: As the present disturbances are reported to have originated in some measure, from a dissatisfaction in the poorer people of our communion, at the dues to be paid by them, particularly the marriage fees to their pastors, and what is given when the banns are not published, we have employed on these heads of complaint, our serious attention; and with regard to the latter, every pretence of complaint seems to be obviated, by its being the fixed resolution of the prelates of this province, that not more than a crown be demanded when banns are dispensed with; besides, that the burden even of so much, may at all times be easily avoided, as it is to be wished it may, by the publication of banns; and as after a diligent enquiry into the former, we find that the highest fee permitted to be demanded for a marriage, does not, any where in this province, exceed three half-crowns; which, we are convinced, cannot, in reason, at this day be complained of; yet where it may be inexpedient to demand even so

much

much, we will recommend, and we will *insist* upon it, that so much will *not* be demanded by our clergy: The other dues allowed of, seem to us, upon the most impartial examination, to be equally moderate: They will be found upon investigation, by every one of candour and discernment, to afford *now* but a bare and a scanty subsistence to the clergy, as the value of money has been considerably diminished, and the price of the necessaries of life greatly enhanced; — Unexceptionable, however, as these dues must appear, if any clergyman in this province, should unrelentingly exact them from those who may not be *well able* to pay them, upon information thereof being properly stated to his Bishop, or to those intrusted by the Bishop with his power, and it is most earnestly requested by us, that no well founded information of the sort be at any time withheld, such Clergymen shall be sure to meet with the severest animadversion from his Prelate and the evil shall, certainly, be exemplarily redressed.

Fifthly: We cannot but signify our decided disapprobation of a practice, — charged we would wish to hope, without sufficient foundation, on some parish priests in this province, of
 O putting

putting their parishioners to expences, oppressive and unseemly, by the entertainments provided at the stations of confession, at weddings, christenings, or funerals. It were to be wished, that the clergy, on these occasions, were invariably, to partake of no further entertainment, than moderately to breakfast, when to do so would be necessary, and that they do partake of no other entertainments, shall be earnestly recommended to them by us;---but, as it may happen at times, that they could not, without giving offence, decline the hospitality of their Parishioners,--- whenever this may happen, we will exhort our clergy, and we will expect that they shall strictly abide by what we will thus exhort them to,---not alone, that they never meanly obtrude themselves uninvited upon their Parishioners,---never tyrannically force from them as a matter of right, what can proceed only from their free benevolence; but also, so far from desiring, or permitting them to furnish out expensive entertainments, on their account, that they shall absolutely discourage such entertainments, and always content themselves with such frugal fare, as their parishioners will cheerfully, and can without burden to themselves provide.

Sixthly :

Sixthly: We have, and not without the utmost indignation and horror, heard it charged on some Parish Priests in this province, that they made it a practice, notwithstanding our repeated and earnest directions to the contrary, occasionally to vent their vindictive resentment against their poor people, by pouring forth from the Altar, the most shocking curses and imprecations upon them: This appears to us to be so detestable, so dissonant to the mild spirit of the Gospel, as well as to the meek example of our Divine Redeemer, that we can scarce bring ourselves to believe any Clergyman capable of being guilty of it!--- And whilst we thus express our every abhorrence of it, it is our resolution to punish, in the most exemplary manner in our power, the unhappy Clergymen who may have transgressed on this head; and we will also exert our most zealous endeavours to prevent for the future so *shameful* a profanation.

Seventhly; Whilst we thus resolve to do away at all times, on our parts, and as far as our influence can extend, every just cause of complaint; we think it our duty to admonish such of our people, as may stand in need of our admonition, that they cannot, without manifest and great offence of Almighty God, nor with-

out being wanting to what they owe to society, assume to redress themselves, in real or imaginary grievances, by resorting to the measures of riotous illegal meetings, or of attempting to bind themselves, by oaths rash and iniquitous, to matters prejudicial to the publick peace, injurious to individuals, and such as must be eventually ruinous to themselves, by drawing down upon them the vengeance of heaven, the just punishment of the laws, and the resentment of those intrusted with the execution of them: such oaths far from being obligatory, must be deemed heinously sinful in those who take them, and doubly criminal in those who obstinately persist in the resolution of observing them.

JAMES BUTLER,

DUNBOYNE,

MICHAEL PETER M'MAHON,

MATTHEW M'KENNA,

WILLIAM EGAN,

F. MOYLAN.

DENIS CONWAY.

Cork, June 26, 1786.

APPEN-

APPENDIX.—No. II.

Declaration in May 1784.

WE, the Roman Catholic Prelates of the province of Munster, assembled in Limerick on the first of May, 1784, think ourselves particularly called upon at this trying period, to redouble every effort of our influence and zeal in preserving inviolate among those under our care, the same pure sentiments of loyalty and attachment to our King and country, which have hitherto distinguished their conduct; to cherish and strengthen those just and necessary principles by every means in our power, and enjoin all our Clergy strenuously to maintain the same salutary maxims throughout their respective districts, by studiously exhorting their people to industry, sobriety, and a peaceable demeanour in all things, as the sure means of fulfilling their duty to God, and the state; a tenor of conduct which at the same time that it will prove them worthy of the favours already conferred

conferred upon them, will we trust, entitle them to further marks of the legislature's kindness and protection.

JAMES BUTLER,

JOHN BUTLER,

MAT. M'KENNA.

MIC. PETER M'MAHON

WILLIAM EGAN,

F. MOYLAN,

DENIS CONWAY,

LAURENCE NIELL.

A P P E N D I X,---No. III.

To the King's Most Excellent Majesty,

The humble Address of the Superiors of the
Catholic Clergy of the Province of Munster,

May it please your Majesty.

WE, your Majesty's most faithful subjects, the Superiors of the Roman Catholic Clergy, in the province of Munster, having offered up our fervent thanks to the Almighty God, for your Majesty's happy escape from the horrid attempt made on your Majesty's most sacred person, presume in all humility to present at the feet of your royal throne, in the name of the
Ro-

Roman Catholic Clergy of the province, our most dutiful and loyal congratulations on such a signal interposition of divine providence.

Whilst in this expression of our duty to your Majesty, we join in the universal exultation of all ranks of our fellow subjects; for the preservation of a well beloved sovereign, we your Majesty's Roman Catholic subjects, feel an additional joy from the grateful remembrance we constantly have, that whatever happy change has been made in our situation in this kingdom is chiefly owing to your Majesty's paternal attention to us.

Our joy, may it please your Majesty, would have been as complete on the present occasion, as any human event could make it, but for the alloy it receives in the affliction brought upon us by the late tumultuous meetings of some of the lowest class of those of our communion in this province. Yet at the same time that we bemoan the unwarrantable excesses of a lawless rabble, it is no small comfort to us to think, that we have not been wanting in what depended on us to prevent, and to remedy these evils. Our constant endeavours to promote religion, peace and good order have not been altogether fruitless. Whatever be the guilt of the misled wretches

wretches who now disturb the public tranquillity, we have the heart-felt satisfaction of being convinced that not a shadow of disaffection to your Majesty's person or government is imputable to them.

We hope that the prudent measures, the firm yet merciful exertions adopted by those entrusted here with your Majesty's authority, will be sufficient to put a stop to the licentious misdeeds of a deluded multitude; and to provide effectually against a repetition of them.

We on our parts shall continue to employ our most zealous efforts to impress those under our influence, with a sense of conscientious subordination to the laws, and to exhort them ever to follow that peaceful, industrious, upright line of conduct, which alone can become them, and which the religion they profess, as well as their gratitude, dictate to be due to the justice and mildness of your Majesty's government.

May the Almighty God, by whom Kings reign, long preserve your Majesty, amidst the enjoyments of every desirable blessing, to be an example from your royal virtues, to the rulers of the earth, and to be from the unrivalled suc-

cess

cess of your government, the comfort and the happiness of your people.

We are. *May it please your Majesty,*

With the most inviolable Attachment,

And submissive Gratitude,

Your Majesty's most

Loyal, most Dutiful, and

Most Obedient Subjects.

JAMES BUTLER,

JOHN BUTLER,

MAT. M'KENNA,

MIC. PETER M'MAHON,

WILLIAM EGAN,

F. MOYLAN,

DENIS CONWAY.

LAURENCE NIELL,

A P P E N D I X.---No. 4.

To the Right Hon. and Hon. the Knights, Citizens and Burgeesses in Parliament assembled, the Petition of the Roman Catholics of Ireland, sheweth,

THAT your humble petitioners have been uniformly most earnest, whether in the midst of foreign alarms, or intestine commotions, to prove the sincerity of those sacred and

unreserved assurances which they gave of allegiance to their Sovereign King George the Third, and zeal and good-will to their country and fellow subjects.

That popular commotions are not peculiar to any period of time, any nation or religious denomination of people, but happen in every age and every country; and so far from being the offspring of the Roman Catholic Tenets, that they are in open violation of them.

That in the suppression of the disturbances which happened of late in the south of Ireland, the Catholic nobility and gentry, their prelates, and inferior clergy, have been most active, and will continue the same strenuous exertions on every future occasion.

That during the late paroxysms of popular phrenzy, every thing most sacred in your petitioner's eyes, has been abused and profaned; chapels have been nailed up, and blockaded, their pastors threatened and insulted in the most opprobrious manner, and in many places driven from their parishes.

That in a bill brought into the honourable house, they have read with equal concern and astonishment, a clause empowering the civil magistrate

gistrate to pull down, level, and prostrate any Roman Catholic Chapel, in which, or in the vicinity of which any unlawful oath is tendered, upon the testimony of one witness.

That they consider such a clause disgraceful to their religion, as Christians; injurious to their honour, character, and loyalty, as subjects; as naturally impressing the mind of their Sovereign with the notion that his Catholic Subjects are combining in the most awful and sacred of all places against his crown and dignity; and eventually destructive of the indulgence, which, of late a mild and humane legislature has granted them, after a long trial of their fidelity, while it laboured under the severest oppressions; as such a clause, besides holding forth a suspicion of the sincerity of their allegiance, has a natural tendency to afford a pretext, for repealing the favours already granted to the whole body of their communion, in case any deluded individual, either actuated by licentiousness or stimulated by their enemies, should oppose the magistrate in the prostration of chapels which were left standing in times of persecution.

P 2

That

That your petitioners have also seen, with great apprehensions and concern, in another clause of the said bill, to prevent outrageous obstructions of divine service, that any protection of the Roman Catholic Chapels is carefully avoided, while the dissenting meeting houses are specifically provided for, in an equal degree with the churches of the established religion. A distinction which your petitioners can consider in no other light, than as meaning to lay their houses of worship open to all the violations of any lawless rabble, and thereby bring additional disrespect upon that only influence in their power, which they have so anxiously exercised to preserve peace and order.

That, amidst the profligacy of morals, of late so prevalent amongst the lower orders, who have shaken off that restraint, under which they had been heretofore kept by their pastors, and from other collateral causes, it is to be feared, that the utmost advantage would be taken of such an apparent liberty; and it is but too evident, that not only one witness, but several could be easily found, who would swear before a magistrate, that such oaths as are prohibited, had been tendered in the specified places,

ces, although no such oaths had been so administered.

For the above reasons, and many more, which will occur to the wisdom of Parliament, your petitioners, confiding in your justice, most humbly pray your honours not to pass such a clause into a law.

Richard O'Reilly, in the name, and on the behalf, of the Roman Catholic Clergy of Ulster.

John Troy, in the name, and on the behalf, of the Roman Catholic Clergy of Leinster.

James Butler, in the name, and on the behalf, of the Roman Catholic Clergy of Munster.

Philip Philips, in the name, and on the behalf, of the Roman Catholic Clergy of Conaught.

Kenmare, in the name, and on the behalf, of the Roman Catholic Gentry and Laity.

APPENDIX---No. V.

Responsio Doctorum Facultatis Theologiæ Parisiensis Consultationi ad se nuper ex Hibernia transmissæ.

CONSULTATIO.

VEræ Religionis, totiusque Reipublicæ vehementer interest, ne Regibus aut Populis invidiosa gravisque reddatur piæ matris Ecclesiæ doctrina. Hujus in mali fugam attenta cogitatione jugiter incumbunt plerique omnes, qui Catholicæ fidei in Hiberniæ regno perseverantiam retinent.

Ut autem feliciter promovere possint æquum illud sapiensque consilium, quod certe solum, hoc iniquo præsertim tempore, Catholicis Hibernis hospitale est, exoptant illi & petunt enixe, ut de articulorum mox describendorum doctrina sententiam suam & testimonium edant Theologi Sacræ Facultatis Parisiensis, cujus eximia ad Catholicæ veritatis defensionem diligentia tantopere commendatur.

Res quoque perutilis & gratissima ab iisdem præclaris Doctoribus fiet, si velint simul aperire
quid

APPENDIX.—No. V.

The Answer of the Doctors of the Faculty of Divinity of Paris, to the Consultation, lately transmitted to them from Ireland.

THE CONSULTATION.

IT is of great importance, not only to the true religion, but to the community at large, that the doctrine of our holy mother the church, be not rendered odious or offensive to nations and kings. To guard against this evil has ever been a matter of serious attention, to the generality of those, who continue still, in the kingdom of Ireland, to profess the faith of the Catholic Church.

A conduct regulated by justice and prudence, is their only protection, particularly at this critical period, to support it therefore in future is clearly their interest; but, lest interest should ever sway them in opposition to conscience, they wish, and it is their earnest request, that the doctors of the sacred faculty of Paris, so renowned for their zeal in defence of the Catholic Faith, may be pleased to declare their sentiments concerning the doctrine contained in the articles herein after set forth.

It will afford them also much benefit and satisfaction to have the sentiments of the same
learned

quid existiment de jurejurando quod hîc articulis adjungitur. Protestine citra culpam omnem ab Hibernis Catholicis dici ejusmodi Sacramentum, iis publicæ autoritatis nomine propositum? Ipsorum porro articulorum tenor ille est, qui sequitur*.

* Duplex Consultationis exemplar, ex Hibernia ad Parisienses Theologos, anno 1773, delatum est; alterum alteri, maxima parte consentiens: unum vero, decem fere mensibus, prævidit. Hoc inter utrumque intermedium addit: quod articulus quidam, in postflore prætermittitur, priori insertus legeretur. Spectabat ille ad obsequiosam fidem familiæ apud Anglos nunc imperanti præstandam ab Hibernis, denegandam autem alii cuivis Principi qui Regnum in Anglia sibi jure arrogaret. Peculiari postulato quod illuc attinebat, suam, ut quæsitis cæteris, responsionem adjunxerent Doctores undecim Sacræ Facultatis.

Nec dubium erat quin huic ipsi responsionis eorum parti plures alii mox suffragarentur, nisi secundum Consultationis exemplar, articulum prædictum rescirent, de eodem silentium Doctoribus jussisset. Cum autem jam evenit, ut sciret, Hibernici Catholici, rescire penitus qualis de suppressa questione sententia ferri caperit: ut illorum votis satisfaciat, ipsam primæ Consultationis formam, cum traditæ responsionis specimine, hic oculis subjicimus.

Sacramentum quod a Rege, supremoque Hiberniæ Senatui, Catholicis illius regni subscribendum proponitur.

ARTICULUS PRIMUS.

“ Ego A. B. omnipotentem Deum & Filium ejus unicūq;
J. Christum Redemptorem nostram testor, me fidelem fore

“ sine-

learned doctors, concerning an oath of which the form is annexed to the above mentioned articles. Should the oath be proposed to them by public authority, they desire to know whether they can take it, without any offence whatsoever against the law of God? The Articles run thus*.

* In the year 1775, the divines of the university of Paris received from Ireland two copies of a Consultation, one of them about ten months before the other. They both agreed in most points, with this difference, that the first contained a certain article, which was left out in the second. This article regarded the allegiance to be paid by the Irish to the family now on the throne of England, and refused to any other Prince, that might claim a right to that throne. To the particular query that related to this article, eleven doctors of the sacred faculty gave their answer as well as to the others. Nor was there a doubt but that many more would have joined them in that part of their answer, had not the arrival of the second copy of the consultation, in which the above article was not inserted, rendered the doctors silent with regard to it. But as it is said the Irish Catholics are now desirous to be thoroughly informed, what the opinion was, which the doctors had begun to give concerning the suppressed article, we here insert a copy of the first consultation, with a sketch of the answer then given.

An Oath proposed by the King and Parliament of Ireland, to the Catholics of that Kingdom, to be by them taken and subscribed.

ARTICLE THE FIRST.

I, A. B. do call Almighty God and his only Son Jesus Christ my Redeemer, to witness that I will be faithful, and bear true

Q

allegiance

ARTICULUS PRIMUS.

“ Ego A. B. Omnipotentem Deum & Filium
 “ ejus unicum Jesum Christum Redemptorem
 “ nostrum

“ sincerumque obsequium optimo Regi nostro Georgio tertio
 “ præstintum, meque illum, quantum in me erit, defensu-
 “ ram adversus conjurationes omnes & machinationes a qui-
 “ bus ipsi, imperio ejus, vel dignitati periculum fuerit; me-
 “ que, pro virili parte, aperturum palmaque suæ Majestatis
 “ facturum proditores omnes, quæ in ipsum parati possint;
 “ insuper, ex animo spondeo, me aversus quemlibet alium,
 “ suæ Majestatis familiæ successionem in regnum, omni qua
 “ possum ope tuiturum, propugnaturum, defensurumque;
 “ hoc ipso prorsus abiciens & abjurans obsequium quodcum-
 “ que, vel fidem erga illum, qui personam & nomen Regis
 “ Angliæ, titulo Caroli tertii, sibi sumpsisse fertur, & erga
 “ quemcumque alium jus in sceptrum horum regnorum
 “ vindicantem sibi, aut arrogantem.”

RESPONSIO.—*Nos infra scripti Sacre Facultatis Pa-
 risiensis Doctoris, de Formula Sacramenti Catholi-
 cis in Hibernia nuper propositi, sit censemus.*

“ Nostrium non esse de primo Formulæ hujus articulo Con-
 “ siliū aliquod edere, vel responsum. Anglorum ditioni &
 “ regno plane sumus alieni; nobisque, ex Theologico mune-
 “ re, ea protecto cura non incumbit, ut exploremus, quid
 “ regimen Angliæ pollicum ferat; quibus rerum eventis &
 “ juribus, Augustissima Georgii tertii persona, ad regnum

ARTICLE THE FIRST.

I A. B. do call Almighty God and his only Son Jesus Christ my Redeemer to witness, and I do

allegiance to our gracious sovereign George the third, and that I will defend to the utmost of my power against all conspiracies and plots, that may threaten his person, government and dignity; and that I will, to the best of my power, make known and discover to his Majesty all traitorous attempts that may be made against him; and further I sincerely promise to support, maintain and defend, with my whole might, the succession of his Majesty's Family to the Crown, against any other person whatsoever: hereby renouncing and abjuring all obedience or allegiance whatsoever to the person, who is said to have assumed the stile and title of King of England, under the name of Charles the third, and to any other person whatsoever; claiming or arrogating to himself a right to the Throne of these Realms.

The Answer.—We, the underwritten Doctors of the Sacred Faculty of Paris, are, with regard to the Oath lately proposed to the catholics of Ireland, of Opinion as follows, viz.

That it belongs not to us to give any answer or advice, relative to the first article of said oath. We are utter strangers to the government and kingdom of England: nor is it by any means our business, as divines, to examine what may be consistent with its political constitution: nor by what rights and events the august person of George the Third has ascended

“ nostrum attestor, & profiteor me non credere
“ Papam ullam temporalem aut civilem jurisdictionem,

“ majoris Britanniae, pervenerit; illud ve sibi & suis proprium vindicet.

“ Sed non ideo dubitamus, quin Sacramenti huic articulo
“ similis, omnes ac singulas partes jurare liceat, ad spondendum fidele obsequium Principi cuique, legitime confirmato
“ tum in regnandi jure, tum in jure ipso transmittendi posteris suis hereditariam regni dignitatem.”

ARTICULUS SECUNDUS.

“ Item profiteor me non credere Papam, aut aliam externum Principem quemcunque, Rempubicam, aut Regem,
“ ullam temporalem aut civilem jurisdictionem, potestatem,
“ principatum, aut imperium directe vel indirecte infra hoc regnum habere, *vel habere debere.*”

RESPONSIO.

“ Secundus Sacramenti ejusdem articulus partes quas oportet, priusquam consulentibus respondeamus, discernere.

“ Pars prima, firmam persuasionem exprimit, de *nullitate*
“ temporalis, *infra Hiberniam*, jurisdictionis, quae Pontifici
“ Romano, vi spiritualis auctoritatis, directe vel indirecte competat.

“ Pars altera, parem quoque sententiam declarat, de *nullitate*
“ civilis cujuslibet, *intra Hiberniam*, potestatis, quae ulli
“ externo Regi, vel Domino, nomine qualicunque, attributa sit.

“ Censemus autem, primam partem modo expositam, falsa fide & tuta conscientia, a Catholicis Hibernis jurari
“ posse:

do profess that I do not believe the Pope has or ought to have, directly or indirectly, any temporal

the Throne of Great Britain, and claims it as his property, and that of his family.

We doubt not however, but an oath, similar to the present article, may be lawfully sworn as to all its parts, to promise true allegiance to any prince whatsoever, confirmed by law in the rights of reigning, and in that of transmitting the royal dignity by inheritance to his posterity.

ARTICLE THE SECOND.

I also profess that I do not believe the Pope, or any other foreign Prince whatsoever, or any King or Commonwealth, has, or *ought to have*, any temporal or civil jurisdiction, power, pre-eminence or authority within this realm.

THE ANSWER.

The second article of the oath contains two parts, which we must distinguish before we answer.

The first part expresses a firm persuasion of the *nullity, within the kingdom of Ireland*, of all temporal jurisdiction, as belonging to the Bishop of Rome directly or indirectly, by virtue of his spiritual authority.

The second professes a like persuasion of the *nullity, within the kingdom of Ireland*, of all civil jurisdiction or power, attributed, by any title whatever, to any foreign King or Potentate.

Now we think that the first part, as above set forth, may, without prejudice to faith, and with a safe conscience, be sworn

neque, potestatem, principatum aut imperium,
directe vel indirecte, intra Hiberniæ regnum
habere vel habere debere.

ARTI-

“posse. Imo huic parti contradici nequit, nisi simul acce-
“datur ad Antonii Sanchiærelli doctrinam, olim Theologis re-
“probatam, anno 1626, veluti dignitati Pontificiæ odium con-
“ciliantem, suprema Regum auctoritati a Deo solo dependenti de-
“rogantem, Principum infidelium & hæreticorum conversionem
“impedientem.

“Prætereaque pars eadem apprimè consonat primo articulo
“celebris Declarationis, anno 1682, a Clero Gallicano da-
“tæ, ex qua Galli Theologi, non modo sentiendi legem opor-
“timam capiunt, sed eidem ipsa Religione se quotidie ob-
“stringunt.

“Quantum verò pertinent ad partem alteram, quæ rejicit
“omnem intra Hiberniam, Dominis cõsulvis externi poten-
“tiam civilem, manifestum est, totam hanc articuli secundi
“partem ad genus earum rerum, quæ politicis juribus proxi-
“mæ & conjunctæ sunt. De quibus inter respondendum omnino
“tacere, propter causas jam explicatas, animum induximus.

“Admonere tamen hic rursum expedit non idcirco nos
“in dubium vocare, an simili juramento, fas sit obedien-
“tiam spondere Principi, qui secundum jura & leges Reg-
“num obtineat, a posteris ne legitimè pariter hæreditate
“possidendum.

“Cæterum, nihil novi se prodit, in secunda parte præsentis
“articuli, quod magis ab ipsius, quam ab articuli primi, sub-
“scriptione impedire debeat. Quandoquidem illius secunda
“partis fundamentum omne, in primo articulo, firmatur

“nec

ral or civil power within the kingdom of Ireland.

ARTI-

sworn by the Catholics of Ireland. : Nay, this part no body can contradict, without acceding to the doctrine of Anthony Sanctarel, formerly, in 1686, censured by the Divines of Paris, as bringing an odium on the Papal Dignity; lessening the Supreme authority of Kings, dependent on God alone; and impeding the conversion of Infidels and Heretical Princes.

Besides, this part is perfectly consonant with the first article of the famous declaration published by the clergy of France in 1682, which the French Divines not only take for the standard of their opinions, but bind themselves every day by oath to adhere to.

As to the second part, which disclaims, *within the kingdom of Ireland*, all manner of civil power, as belonging to any foreign lord whatsoever, it is evident that the whole of this part of the second article, is of the nature of those doctrines, that are intimately blended and interwoven with political rights and constitutions; concerning which, we are resolved, for the reasons above mentioned, to be entirely silent in our answer.

It is proper however here again to observe, that we do not therefore entertain any doubt concerning the lawfulness of promising allegiance, by a similar oath, to any prince, who, agreeable to the constitution and the laws, is in actual possession of the Royal Dignity, on terms of transmitting it also by lawful inheritance to his posterity.

Upon the whole, there appears no new manner in the second part of the present article, that ought, more than the first article, to prevent the subscribing of it; as the whole foundation on which the second part bears, is previously laid in the first article: and it would be an inconsistency, in one that did

ARTICULUS SECUNDUS.

" Profiteor quoque me repudiare ac detesta-
 " ri Doctrinam illam a Christiano spiritu alie-
 " nam & impiam : scilicet esse licitum, quem-
 " cumque vel quoscumque, eo nomine quod
 " sint Hæretici, occidere vel e medio tollere ;
 " atque etiam a Christiano spiritu alienum nec
 " non impium illud placitum, nullam nimirum
 " cum Hæreticis servandum esse fidem.

ARTICULUS TERTIUS.

" Insuper profiteor me fide nullatenus cre-
 " dere, imo respuere me opinionem illam :
 " nempe principes excommunicatos a Papa, vel
 " a Papa simul & Concilio, vel quavis Roma-
 " næ sedis autoritate, vel autoritate alia qua-
 " cunque, posse a suis subdiis, aut a quolibet
 " alio deponi vel necari ; ideoque promitto
 " futurum ut talem opinionem, aut etiam qua-
 " lemcumque verbis hujus-ce declarationis con-
 " trariam, nec teneam, nec propugnem, nec
 " foveam.

" nec satis sibi constarent illi, quibus nullum primus articu-
 " lus ; alique hæc secunda pars scrupulum injiceret.

N. B. Quidquid in primæ Consultationis & subnexæ res-
 ponsionis contextu reliquum erat, id in exemplari præsentis
 accurate descriptum, novis annotationibus auctum, nullis
 autem partibus imminutum continetur.

ARTICLE THE SECOND.

I also profess that I renounce and detest that unchristian and impious doctrine, that it is lawful to kill or destroy any person or persons, merely because they are Hereticks; as also that impious and unchristian opinion, that no faith is to be kept with Hereticks.

ARTICLE THE THIRD.

I further profess that it is no part of my belief, nay, that I reject the opinion, that Princes excommunicated by the Pope, or by the Pope and Council, or by any authority of the See of Rome, or by any authority whatsoever, may be deposed or put to death by their subjects, or by any other person whatsoever; and therefore I promise that I will not hold, maintain or countenance that, or any other opinion contrary to the words of this declaration.

not hesitate at the first article, to make any scruple of this second part.

N. B. The remaining part of the first Consultation, and of the answer annexed to it, is carefully transcribed in the sequel of the copy, with additional observations and no retrenchments whatsoever.

ARTICULUS QUARTUS.

“ Denique palam profiteor, me hæc proferre
 “ obvio & consueto verborum sensu, omni te-
 “ mota tergiversatione, æquivocatione, vel re-
 “ servatione mentali: certoque teneo a nulla
 “ Papa vel Concilio, aut ulla in terris Potestate,
 “ me *posthac*, aut *quavis absolutione vel dispensatione*
 “ *jam concessa, absolvi posse vel eximi ab obligatione*
 “ *quam per hoc Sacramentum, aut per ullam ejus*
 “ *partem contraho. Sic me Deus adjuvet.*

RESPONSIO.

Nos infra scripti Sacræ Facultatis Parisiensis
 Doctores, de articulis modo relatis, ac memo-
 rato supra jure jurando sic censemus.

1. *Salva Fidei veritate, & tuta conscientia, potest*
primus articulus ab Hibernis Catholicis jurari.

Hoc articulo id duntaxat enunciari intelli-
 gitur: scilicet nullam esse juris temporalis speci-
 men, quæ Romano Pontifici in aliquod regnum,
 puta Hiberniæ, directe vel indirecte ex Dei
 ordinatione competat. Ejus autem rei firmam
 persuasionem sibi inducere merito possunt Hi-
 bERNI-Catholici; eamdemque, si admota fuerit
 occasio, etiam adhibitio jure jurando declarare.

Ex

ARTICLE THE FOURTH.

Lastly, I freely profess that I utter these things according to the obvious and usual meaning of the words, without any evasion, equivocation, or mental reservation: and I hold it for certain, that I cannot *hereafter*, by any Pope or Council, or by any power upon earth, or by any *absolution or dispensation already granted*, be absolved, or freed from the obligation I contract by this oath, or by any part of it. *So help me God.*

THE ANSWER.—We the underwritten Doctors of the Sacred Faculty of Paris, do give our Opinion as follows concerning the above Articles, and the Oath before mentioned.

I. *The first Article can be sworn by the Catholics of Ireland, consistent with the Truth of Faith, and with a safe Conscience.*

By this Article no more is understood to be expressed, than that the Roman Pontiff has not, by divine appointment, either directly or indirectly, any species of temporal authority over any kingdom, for instance, that of Ireland. The Catholics of which may justly bring themselves to a firm persuasion of this Article; and the same when occasion offers, they may declare upon oath.

Ex ipsis nimirum Christi Domini dictis, *regnum meum non est de hoc mundo*, itemque, *reddite quæ sunt Cæsaris, Cæsari, & quæ sunt Dei, Deo*, luculenter innotescit * rerum civilium ac temporalium potestatem B. Petro ejusque Successoribus a Deo non fuisse traditam, vel annexam potestati rerum spiritualium & ad æternam salutem pertinentium.

Neque vero refragari quisquam posse videatur primo huic-*ce* articulo, nisi proprius accedat ad Antonii Sanctarelli doctrinam olim † a Theologis Parisiensibus reprobaturum, *velut dignitati Pontificiæ odium conciliantem, supremæ regum auctoritati a Deo solo dependenti derogantem, Principum Infidelium & Hæreticorum conversionem impediendentem*†.

Denique nihil istius articuli professione continetur, quod apprime non consonent primo articulo celebris Declarationis, anno 1682, a Clero

* Vide infra page 6. Art. primum Declar. Cleri Gall. Ann. 1684.

† Anno 1626.

‡ Vide Collect. Jud. d'Argentre Tom. II. Part II. p. 212.

From the very words of our Lord Jesus Christ: *My kingdom is not of this world; and give unto Caesar the things that are Caesar's, and unto God the things that are God's*: We learn that no civil or temporal power was given by Almighty God to St. Peter and his successors, nor annexed to the power in spiritual matters, that regard eternal salvation.

Not does it appear that any one can dissent from this article, without acceding to the doctrine of Anthony Sanctarel, formerly * censured by the Divines of Paris, as *bringing an odium on the Papal dignity; lessening the authority of Kings, dependent on God alone; impeding the conversion of Infidel and Heretical Princes*.

In short, the profession of this article contains nothing, but what is perfectly consonant with the first article of the famous Declaration published by the Clergy of France, in the year 1682, which the Divines of that kingdom not

* In the Year 1625.

† Sed Collect. Jud. D'Argentre, Tom. II. Part II. page 312.

Gallicano data*, ex qua Galli Théologi non modo sentiendi legem optimam capiunt, sed eadem ipsa Religione se quotidie obstringunt.

Jam Anno 1686, conveniens cum presenti sententia prolata est, a sexaginta Doctoribus Sacre Facultatis Theologiæ Parisiensis, circa Sacramentum Anglicanum de regum suprema auctoritate, a nullo dependente.

Beato Petro, inquit: Archiepiscopi & Episcopi mandato Regis Parisiis Anno 1689 Congregati, ejusque successoribus Christi Vicariis, ipsique Ecclesiæ rerum spirituum, & ad æternam salutem pertinentium, non autem civilium ac temporalium a Deo traditam potestatem, dicente Domino: Regnum meum non est de hoc mundo; & iterum, redditis ergo quæ sunt Cæsaris, Cæsari: & quæ sunt Dei, Deo: ac proinde stare Apostolicam illam: omnis auctoritas: bus sublimioribus subdita sit: non est enim potestas nisi a Deo: quæ autem sunt, a Deo ordinata sunt. Itaque qui potestati resistit, Dei ordinationi resistit. Reges ergo & Principes in temporalibus, nulli Ecclesiasticæ potestati, Dei ordinatione, subiaci, neque auctoritate clavinum Ecclesiæ, directe vel indirecte deponi, aut illorum subditos, eximi a fide argui ob dientiam ac præstito fidelitatis Sacramento solvi posse, eamque sententiam publicæ tranquillitati necessariam, nec minus Ecclesiæ, quam imperio, utilem, ut Verbo Dei, Patrum traditioni, & sanctorum exemplis consonam, omnino retinendam.

only take for the standard of their opinions, but bind themselves every day by oath to adhere to*.

An opinion similar to this was given in the year 1680, by sixty Doctors of the sacred faculty of Paris, upon an oath framed in England, concerning the supreme independent authority of Kings.

* " God," say the Bishops and Archbishops assembled in Paris by his Majesty's command in the year 1680, " God gave to S. Peter and his successors, the Vicars of Christ, a power in spiritual matters, and such as regard eternal salvation, but not in civil and spiritual affairs, agreeable to these words of our Lord: *My kingdom is not of this world*; and again, *render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's*; and therefore the Apostle's doctrine stands good: *Let every soul be subject unto the higher powers*; for there is no power, but of God: the powers that be, are ordained of God. Kings therefore and Princes in their temporal concerns, are not, by divine ordinance, subject to any ecclesiastical power; nor can they, by the authority of the keys, either directly or indirectly, be deposed, or their subjects freed from the loyalty and obedience they owe them, and absolved of their oath of allegiance; and this doctrine being necessary for the peace of society, and no less useful to the church than to the state, must, by all means be adhered to, as agreeable to the word of God, to the tradition of the fathers, and to the examples of the saints."

II. *Geminas partes Articulus secundus complectitur; prima prospicit ne iusta lenitas erga Hæreticos; altera, ne fides ipsis promissa violetur.*

Utramque vero hanc partem sentimus pie jurari posse: quin etiam rerum ita serenitibus adjunctis, jurari debere & propter conscientiam ipsam, & propter Catholicam mansuetudinem commendandam*.

Nihil profecto a bonorum omnium animis debet longius abesse illa Doctrina, quæ quoscunque vel quemcumque, eo nomine quod sint Hæretici, occidi licite posse decernit; & quæ sub Religionis obtentu, non exhibet nisi funestissima semina atque irritamenta maximorum in orbe Christiano malorum, odiorum, homicidiorum, bellorum.

Quale iudicium ferre oporteat de sanguinariis hujusmodi sententiis, abunde nos edocet nota historia Beati Marjini Turonensi, Episcopi, communionem refugientis Præsulum illorum qui Maximo Imperatori autores fuerant ut Hæreticos Priscillianistas ferro decuteret†. Assidujs præcibus Maximum obsecravit, Sanctissimus Antistes, ut errantium sanguini parceret,

* Verba S. Aug. Epist. ad Comit Marcellin.

† Vid. Sulpit. Sev. Lib. II. Sacre Hist. & Dial. tertio de vult. Mon. Orient.

II. *The second Article contains two Parts; the first provides against any Violation of the Lenity due to Hereticks; the second, against any Breach of the Faith pledged to them.*

We think that both parts may be sworn with a safe conscience; nay, and ought to be sworn, when circumstances require it, not only for conscience sake, but also for the honour of Catholic Meekness*.

There is certainly nothing that ought to be held in greater abhorrence by all good men, than the doctrine that pronounces it lawful to kill any person or persons, because they are heretics; and, under pretence of religion, exhibits throughout Christendom, nothing but the seeds and incentives of the greatest evils, hatreds, massacres and wars.

What opinion we should form of those sanguinary doctrines, we learn abundantly from the well known history of S. Martin Bishop of Tours, who refused to communicate with the prelates, who advised the Emperor Maximus to put the Priscillianists to the sword†. The holy bishop never ceased entreating the Emperor to spare the blood of those deluded people, assuring him it

* S. Aug. in his Epist. to Count Marcellinus.

† See Sulpit. Sev. Lib. II. Sac. Hist. & Dial. 3. De Virt. Mon. Orient.

fatis esse dictitans, dum illi damnatoria Præsum-
lum sententia convicti ab Ecclesiis ejice-
rentur*.

Et vero Catholicæ illæ gentes quæ hac speci-
atim in parte vigilantius institerunt vestigiis
Majorum, apud quos rara sunt exempla capita-
lis poenæ denunciatae Hæreticis, & iis quidem
facinorosis ac seditionum facies subdentibus, id
imprimis præcavendum † duxerunt, ne suos
intra fines ea novella jura invalescerent, quæ
gravissimos poenarum civilium gradus ad cuncta
hæreson genera, nulla temporum, locorum,
& adjunctorum habita ratione, duriter exten-
dum; & luctuosam causam intulere cur divina
Christi Religio infandis adverserorum maledic-
tis sævissime proscindatur.

*Nullam autem cum Hæreticis servandum esse fi-
dem, placitum est ab honestate quavis & Catho-
licorum sensu ita abhorrens, ut nulla de re gra-
vius conquesti sint qui contra Protestantes Ec-
clesiæ Catholicæ defensionem susceperunt,*
quam quod maligne & per calumniam de tali
Doctrina ab adversariis suis insimularetur.

* Vid. Hist. Eccl. D. Fleuri, Lib. XVIII. Num. 29.

† Vid. Instit. Canon. ejusdem de Fleuri, Pars III. cap. X.

‡ Vid. Arnold Apol. pro Catholicis, & Auctores quos citat
Rosweid, Swert. Vid. etiam Cochleum in hist. Hussitarum.

was punishment enough for them, to stand convicted, condemned and excommunicated by the bishops*.

And such indeed of the Catholic Nations, as were, in this particular, more attentive to tread in the steps of their ancestors, amongst whom there are few examples of capital punishment inflicted on heretics, and never but for acts of felony and sedition, considered it as a duty of the first importance, to prevent those novel laws, from prevailing among them, which without any regard to time, place, or circumstances, extended rigorously, to all kinds of heresy, the severest degrees of civil punishment †; and thereby unfortunately gave occasion to all the sacreligious abuse, that was thrown out by the enemies against the divine religion of Jesus Christ.

As to the doctrine of *breaking faith with heretics*, it is so contrary to common honesty, and so repugnant to the sense of Catholics in general, that those, who stood forth, in defence of their church, against the Protestants, have complained of nothing more heavily, than of the malice and falsehood of such a charge‡.

* See Fleuri's Eccles. Hist. Lib. XVIII. No. 29.

† See the same Author's Instit. Cannon, Part III. Cha. X.

‡ See Arnold. Apol. for the Catholics, and the Authors quoted by Rosweid, Swert. See also Cochley's Hist. of the Hussites.

Juvat hic verba ipsa exscribere quibus olim S. Franciscus Salesius, in insigni cum Theodoro Beza colloquio, linguam occlusit huic Novatori accusationem istam contra Catholicos instruenti*. Cum Patres Synodi Constantiensis reos legisset Beza læsæ, in causa Hussitarum publicæ fidei, haud cunctanter is præsul pari eruditionis & sanctitatis fama conspicuus obrectatori respondit: criminationem illam qua fingitur, datæ Hæreticis fidei violationem licitam apud Catholicos haberi, veterem esse calumniam; quæ toties refutata penitus atque obtrita sit, ut nescire se fateretur quoniam adhuc pacto Catholicæ Religionis olores vel minimum ex tali commento subsidium repeterent: ita firmiter tenere Catholicos, nefas esse fidem homini cuilibet interpostam fallere, ut eos ab hac sententia nullum possit exemplum dimovere, ne illud quidem ipsum Constantiensis Synodi factum, etiamsi non præpostere nec injuria objiceretur. Adjecit egregius causæ Catholicorum assertor, ea quæ Constantiæ gesta sunt pessimam in partem tracta & ac-

* Vid. D. Marfollier, Lib. III. Vitæ Sancti Francisci Salesii, Tom. I p. 287, Edit. Par. 1757.

Here we shall willingly transcribe the identical words, with which S. Francis De Sales, in his famous Conference with Theodore Beza, reduced to silence that learned Reformer, as he was going to urge this topic against the Catholics*. He had arraigned the fathers of the council of Constance for a breach of public faith in the case of the Hussites: whereupon the Prelate, no less eminent for his learning than for his sanctity, did not hesitate to tell him, that the charge, which supposes it lawful for the members of the Catholic Church to break faith with heretics, was nothing but an old calumny so often confuted, so perfectly annihilated, that he did not conceive, how the enemies of the Catholic Religion could expect to derive the smallest assistance from such a falshood: that Catholics are so thoroughly convinced of the unlawfulness of breaking faith with any person whatsoever, that no example can ever shake the firmness of their persuasions; not even that of the council of Constance, though it were not posterously objected and without any foundation. To this the glorious champion of Catholicity further added, that the facts alluded to, in

* See D. Marfollier. Lib. III. of the life S. Francis De Sales, Tom. I. Page 287. Paris Edit. 1757.

cepta fuisse ab Ecclesiæ hostibus; illorum animos acerbioribus odiis incensos, judicandis ex veritate rebus idoneos esse non potuisse; tutelare diploma quod Joanni Hus Sigismundus concesserat, apud Constantienses quidem in levi fuisse ac neglectui*: quia nempe horum civitas Imperatoria Potestati non subiciebatur: ibi summo & libero jure urbanum præfuisse Magistratum, a quo Joannes Hus alterum recepit, ut vulgo dicitur, salvum conductum, sed certis circumscriptum legibus, quarum ipse terminos excessit; & quidquid demum de Concilii Constantiensis agendi ratione statuatur, exemplum istud pro lege in Ecclesia non valere: nec reapse dubitare Catholicos quin sinceram promissorum fidem singulis hominibus exhibere debeant, quibuscumque tandem illam obligaverint†.

* Sant qui dicant istius etiam comiteatus fidem omnino fuisse servatam, siquidem spectavit tantum ad securitatem itineris, in quo Joannis Hus nemo molestiam attulit. Vid. Nat. Alex. Hist. Eccles. Tom. VIII. Differt. 7. p. 497.

† Abs re non fueri annotare Clementem VIII. datis anno 1597, litteris gratulationem fecisse B. Salezio, qui ad Sedem Apostolicam de hoc suo cum Beza congressu retulerat, & de statu Religionis in agro Gallicensi. Vid. Marsoll. Lib. Vitæ S. Salezii supra citato.

the Council of Constance, were quite mistated and misconceived by the enemies of the Catholic Church; that their resentments and animosities were then at such a height, as rendered them unfit to judge of matters according to truth; that the safe conduct, granted by Sigismund to John Huss, was paid no regard to by the people of Constance*, because their city was independent of the Emperor: that the supreme authority there was vested in the city magistrates, who exercised it without controul: that from them John Huss got another safe conduct, but confined by certain restrictive clauses, the limits of which he transgressed: that in short, whatever opinion may be formed of the conduct of the council, its example is no law in the church; and that Catholics are in no doubt of the obligation they are under, of dealing fairly and sincerely with all mankind, and of keeping their word to whomsoever they have pledged it†.

* There are some who think that even this safe conduct was strictly observed, as it regarded only John Huss's safety, during his journey, in which he certainly was not molested.

See Nat. Alex. Hist. Eccles. Tom. VIII. Dissert. 7. p. 497.

† It may not be amiss to observe, that in the year 1597, Clement VIII. wrote a letter of congratulation to S. Francis De Sales, in consequence of the account he had given the Holy See of his conference with Beza, and the state of religion in the Gevaudan. See D. Marfollier's abovementioned book of the life of S. F. de Sales.

III. *Existimamus pariter tertium articulum posse, irritum si casus incidem, debere a Catholicis Hibernicis jurari.*

Ne tamen vocabulum *opinionis* quo articulus iste nuncupat Doctrinam de cæde & depositione Principum, laxiore & molliore sensu intelligatur. Simplex scilicet *opinionis* nomen imponi solet Doctrinis, quas Juristæ, Philosophi, Theologi, in numero *probabilium* arbitrationum reponunt, & quæ necessariis argumentis nec persuadentur, nec refelluntur*. Doctrina autem de cæde & depositione Principum nequaquam probabilibus sententiis annumeranda est; cum in duplex vitium incurrat: ut nempe sit *Haeretica materialiter*, id est, *Verbo Dei contraria quatenus deponi posse Principes effert: formaliter vero etiam, quatenus & occidi posse superaddit;* prout Anno Domini 1680 observatum fuit a 59 Doctoribus Parisiensibus, qui memora-

* Vide Elucidar. Benedicti Pereyre, Lib. I. Num. 9.

III. We likewise think that the third Article may, and, when occasion offers, ought to be sworn by the Catholics of Ireland.

Let not however the word *opinion*, whereby this article denominates the King-killing and deposing doctrine, be understood as implying any degree of kindness or indulgence for it. *Opinion* is the name generally given to those doctrines, which Civilians, Philosophers and Divines rank among the assertions merely probable, and that have no evidence to militate either for or against them*. But the King-killing and deposing doctrine is not of this kind. It is evidently bad: *Heretical*, because contrary to the word of God; and *Heretical* in both senses of the word, that is to say, *materially* and *formally*: † *materially*, in as much as it superadds the lawfulness of putting them to death:

* See Elucidar. Benedicti Pereyæ, Lib. I. Num. 9.

† School terms, in Latin *materialiter* and *formaliter*. A doctrine is called *materially* heretical, when contrary to the word of God; though not yet condemned as such: when condemned by the authority of the church, it is called by Schoolmen *formally* heretical.

tum supra sententiam dixere, circa Sacramentum Anglicanum a Jacobo I. quondam præscriptum*.

IV. *Tandem censemus jurari posse, ac debere, quartum articulum, ab illis qui in tres præcedentes articulos juraverint.*

Is enim articulus in ea partim positus est, ut aditum omnem intercludat flagitiosis mendaciorum artibus, quæ Christianum ac naturalem ipsam candorem sædissime in hoc juramento inficerent: partim ut abjiciat vesanam & fallacem fiduciam obtinendæ, vel obtentæ, validæ, alicujus absolutionis, sive a Sacramento fidei † quo subditi erga Reges suos vincti sunt, sive ab æterna illa lege quæ nullam adversus homines cujuscumque Sectæ perfidiam ac crudelitatem patitur‡.

Deh-

* Vide Collect. Jud. d'Argentre, Tom. III. Part. I. pag. 139.

† Vide Conclus. S. F. Par. Tom. III. Collect. Jud. Part. I. pag. 143.

‡ N. B. In ea Sacramenti formula, quam Rex & Senatus Hiberniæ, Catholicis ejus Regni subscribendam solemniter De-
creto proposuerunt, nullis hoc jusjurandum distinctum legi-
tur

agreeable to what was observed in the year 1680, by fifty-nine Doctors of the Faculty of Paris, who gave their opinion, as above mentioned, concerning a form of oath formerly prescribed in England by James the First*.

IV. *Lastly we are of Opinion, that the Fourth Article may, and ought to be sworn, by whoever has sworn the three first.*

This article is intended, partly as a bar against those flagitious arts of falshood, which, in an oath of this kind, would leave so foul a stain on the candour of the man as well as of the christian: and partly, to banish the wild delusive confidence of obtaining, or having obtained any valid absolution, either of the oath of allegiance†, whereby subjects bind themselves to their kings, or of that eternal law, which allows of no perfidious or cruel treatment to be given the members of any religious society whatsoever‡.

T 2

Debated

* See Collect. Jud. D'Argentre, Tom. III. Part I. page 139.

† See Concluf. S. F. Par. Tom. III. Collect. Jud. Part I. p. 143.

‡ N. B. As the Oath proposed by the King and Parliament of Ireland to the Catholics of this kingdom, to be subscribed

Deliberatum datumque PARISIIS, A. D.
1775, diē mensis Novembris sexta.

tur articulis. Uno ductu totum describitur, & orationis continenti ferē cohæret. Sed iis visum ea qui Theologos Parisienses in Consilium adhibuerunt, quæ sita sua seorsum variis in partes, claritatis causa, divideri. Ideo ipsam jurisjurandi formulam, sua in Consultatione, quasi membratim, invariato tamen sensu, dissecuerunt. Ordinem porro huic partitioni aptissimum sectati, nonnulla ibidem præmisere, quæ prædicta jurisjurandi formula postposuit. Denique hoc in instrumento publico, pauca quondam dicta sunt uberius, quæ brevibus illi verborum compendiis in Consultatione expresserunt. Sed quantam ad vim ipsam, materiamque Sacramenti pertinet, ex utraque parte nihil occurrit, quod dissentaneam vel levissime videatur. Qua quidem de re ut promptum ac facile sit, penes Lectorem quemque, judicium: authenticam Sacramenti illius formulam Latini Sermoni, ex Anglico, summa fide traditam, typis mandari, & hoc loco exhiberi curavimus.

Debated in PARIS, and dated November the Sixth, in the Year 1775.

And signed by Sixty Doctors of the Sacred Faculty.

scribed by them is so framed, as to run in one uninterrupted strain from beginning to end, without any division or distinction of articles; the persons who have consulted the divines of Paris, thought it adviseable, for clearness sake, to divide the matter of their queries into separate heads; and therefore, in their consultation, without altering the sense, they have, as it were, dissected the term of the oath, and divided it into its several members; for the better arrangement of which, they sometimes have taken the liberty of placing first what the term exhibits last, and, in some few instances, of drawing into a narrower compass what is worded more at large in the term: but, on both sides, the substance and meaning are exactly the same, without the smallest appearance of disagreement. Of this every reader may readily convince himself, by the perusal of the oath itself, of which we have got an authentic copy faithfully translated from the English into Latin, and hereunto annexed.*

* Our readers in this country have no occasion for this Latin translation: they will be satisfied with the well known English original which we here give them.

The

The OATH proposed by Public Authority to the
CATHOLICS of IRELAND, Anno Regni Decimo
Tertio & Quarto GEORGII Tertii Regis.

C H A P. XXXV.

*An Act to enable his Majesty's Subjects, of whatever
Persuasion, to testify their Allegiance to him*.*

WHEREAS many of his Majesty's sub-
jects in this Kingdom are desirous to testify
their Loyalty and Allegiance to His Majesty,
and their Abhorrence of certain Doctrines im-
puted to them, and to remove jealousies which
hereby have for a length of time subsisted be-
tween them, and others his Majesty's loyal sub-
jects; but upon account of their religious tenets
are, by the laws now in being, prevented from giv-
ing public assurances of such allegiance, and of
their real principles, and good will, and affection

* We insert the Preamble to substantiate what was said in
the text, p. 56, that the opinions known by the Lord Bishop
of Cloyne to be Roman Catholic, or, not to rob him of his
elegant terseness, *Papish Tenets*, were only imputed in the
eye of the Legislature.

towards

towards their fellow subjects; in order to give such persons an opportunity of testifying their allegiance to his Majesty, and good will towards the present constitution, of this kingdom, and to promote peace and industry among the inhabitants thereof, Be it enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, and by the authority of the same, that from and after the first day of June, One Thousand, Seven Hundred and Seventy-Four, it shall and may be lawful for any person professing the Popish Religion, to go before the Judges of his Majesty's Court of King's Bench, any Justice of the Peace for the County in which he does or shall reside, or before any Magistrate of any City or Town Corporate, wherein he does or shall reside, and there take and subscribe the oath of allegiance and declaration herein after mentioned; which oath and declaration such Judges of the King's Bench, Justices of the Peace, and Magistrates are hereby enabled and required to administer:

I *A. B.* do take Almighty God and his only Son Jesus Christ my Redeemer, to witness, that I will be faithful and bear true allegiance to our most gracious Sovereign Lord King George the Third, and him will defend to the utmost of my power against all conspiracies and attempts whatever, that shall be made against his person, crown, and dignity; and I will do my utmost endeavour to disclose and make known to his Majesty, and his heirs, all treasons and traitorous conspiracies which may be formed against him or them; and I do faithfully promise, to maintain, support, and defend, to the utmost of my power, the succession of the crown in his Majesty's family, against any person or persons whatsoever; hereby utterly renouncing and abjuring any obedience or allegiance unto the person taking upon himself the stile and title of Prince of *Wales* in the lifetime of his father, and who since his death is said to have assumed the stile and title of King of *Great Britian* and *Ireland*, by the name of *Charles* the third, and to any other person claiming or pretending a right to the crown of these realms; and I do swear, that I do reject and detest, as unchristian and impious to believe, that it is lawful to murder or destroy any person or persons whatsoever
for

for or under pretence of their being heretics ; and also that unchristian and impious principle, that no faith is to be kept with heretics ; I further declare, that it is no article of my faith, and that I do renounce, reject, and abjure the opinion, that princes excommunicated by the Pope and council, or by any authority of the See of *Rome*, or by any authority whatsoever ; may be deposed or murdered by their subjects, or by any person whatsoever ; and I do promise, that I will not hold, maintain, or abet, any such opinion, or any other opinion, contrary to what is expressed in this declaration ; and I do declare, that I do not believe the Pope of *Rome*, or any other foreign prince, prelate, state or potentate, hath or ought to have any temporal or civil jurisdiction,, power, superiority, or pre-eminence, directly or indirectly, within this realm ; and I do solemnly, in the presence of God, and of his only Son Jesus Christ my Redeemer, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatever, and without any dispensation already granted by the Pope, or any authority

U

of

of the See of *Rome*, or any person whatever; and without thinking that I am or can be acquitted before God, or man, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons, or authority whatsoever, shall dispense with, or annul the same, or declare that it was null and void from the beginning.

So help me God.

And be it enacted by the Authority aforesaid, that the Officer of the Court of King's Bench, Justices of the Peace, and Magistrates of the Cities and Towns - Corporate, shall yearly, within twenty-one days after the first day of December, return to the Clerk of the Privy-council of this kingdom, or his Deputy, a true and perfect list, under his or their hand, of every such Papist as shall, in the course of the preceding year, have taken and subscribed such Oath, in which list the quality, condition, title, and place of abode of such Papist shall be specified.

APPEN-

A P P E N D I X.---No. VI.

Eminentissime ac Reverendissime Domine,

RUMOR apud nos non ita pridem percurrebuit Eminentissimam Dominationem vestram ratione quarundam literarum quæ ab Hiberniâ missæ fuerint significasse nuper illustrissimum Dominum nostrum & sacram Congregationem, juramentum quondam civile fidelitatis a Parlamento hujusce regni in sua ultima sessione Catholicis nosmatibus propositum aliquo modo improbasse. Quis fuerit tenor vel scopus literarum Eminentissimæ Dominationis vestræ, qualesve literæ ab Hiberniâ missis comperire non potui, licet promea & suffraganeorum meorum in sanctissimum & in sacram Congregationem summa observantia notitiam illarum enixissime perquisiverim.

In hisce rerum circumstantiis, anxios & sollicitos hoc solum recreare potuit quod testimonium nobis reddiderit conscientia nostra nil nos in toto hocce negotio egisse, quam quod agere suasset

A P P E N D I X.--No. VI.

Most Eminent and most Reverend Lord,

A Report lately prevailed here that your Eminence had signified that his Holiness, and the Sacred Congregation, had, on account of letters sent from Ireland, disapproved in some measure of a formulary of civil allegiance, proposed by Parliament in the last Session, to the Roman Catholics of Ireland. What was the tenor or purport of your Eminence's letter, and the letters sent from Ireland, I never could discover, though I fought to know it with all that earnestness which became mine own and my Suffragan's respect for the Holy See and Sacred Congregation. Thus circumstanced, the only comfort we had in the midst of our anxiety on the occasion, was our consciousness of having done nothing in this whole business, but what we were actuated to do by our solicitude for our people, and our zeal for religion.

Our Rulers had at length resolved on holding forth to us, an Oath of Allegiance, from which was expunged whatever was contrary to the tenets of our belief; and, that no apprehension of any hidden deceit might hinder Roman

suasit & populi nostri salus & religionis amor. Juramentum allegiæ a quo quidquid in pristinis fidei nostræ erat contrarium procul eliminabatur concedere, tandem nobis annuerunt Rectores nostri, utque suam intentionem amicam prorsus esse manifestarent, & ne ulla latentis doli suspicio Catholicos adhuc aversos teneret, præfationem attexuere; qua publice & expresse declarant non alia mente aut fine se dictum juramentum adumbrasse, quam ut tandem Hiberniæ Catholicis licitum foret semoto omni quod in aliis juramentis eorum fidei displicuit allegiæ suam salva fide & tuta conscientia profiteri.

Præterea cum quædam opiniones fidei extraneæ, quæ etsi in aliis regnis propugnatae fuissent impune; hisce in partibus subditiōe Hæreticorum, & Regis auctoritati & subditorum incolumitati parum favere deputantur statutum est; ut ejusdem Juramenti tenore penes omnes Catholicos foret prædictis placitis renunciando & Regis benevolentiam & subditorum fiduciam sibi comparere.

man Catholics from taking it; they took care to prefix a preface or preamble to it, wherein they expressly and publickly declare, that they planned this test with no other view or intention than at length to enable the Roman Catholics of Ireland, by effacing from this Oath whatever had been inserted in former Tests, contrary to their Religion, to swear with all safety of faith and conscience, their allegiance to their Sovereign.

Moreover as there were certain opinions notwithstanding appertaining to faith, which however they might have been maintained with impunity in other countries, could not, in a kingdom like this, under an heterodox government, but be looked upon as inimical to the authority of the Sovereign and the safety of the Subject*; it was determined that by virtue of this Oath it should be in the power of every Roman Catholic, by declaring their abhorrence of those opinions, to conciliate to themselves the affection of their King, and the confidence of their fellow-subjects.

* Such were the opinions regarding a direct or indirect power in the Pope over the temporals of Kings naturally enough contended for in the schools, and by ultramontane divines, educated and living perhaps in a country, owning his Holiness's authority, as temporal sovereign.

By

Ex hac præfatione facile perspiciat Eminentia vestra nullatenus in hoc juramento allegantiæ, aut fidei nostræ impeti dogmata, aut morum principia, nihilque forte opportunis contigisse ut & religio diu, Hæreticorum dictorius obnubilata sua tandem luce nativa refulgeat Catholicorum erga Regem fidelitas asseratur & calumniantium ora obstruantur.

Hic merito judicantes nos & suffraganei nostri non ita explanatam fuisse sacræ congregationi juramenti hujusce naturam; longiorem & accuratiorem totius negotii relationem, ad Eminentiam vestram & Sacram Congregationem transmittere paramus. Quam interea dum astringimus Eminentia vestra & sacræ Congregationi protestamur non antea, nos huic novæ formulæ juramenti calculum nostrum adjecisse, quam prius pro certo habuimus, nec in mente juramentum proponentis, nec in ipsius juramenti verbis quid fidei aut moribus inimicum propinari, hæc duo enim ut semel explorata videmus, id est, ut semel ex ipsius legislatoris declaratione qualem præfatio juramento affixa exhibet didicimus; nihil in præjudicium nostræ religionis intendi; e contra votum esse supremi regiminis Catholicis omni modo favere; simul & ex
nostro

By this preface your Eminence may easily see that the Oath of Allegiance is by no means contrary to our religious principles, and that nothing perhaps could happen more providentially, that religion so long clouded by the invectives of Heretics, might at length shine forth in its genuine lustre; that the loyalty of Catholics to their Sovereign might be asserted, and the tongue of calumny silenced. Hence I and my suffragans judging, with reason, that this Oath had never been properly explained to the sacred Congregation, are preparing to send a more ample and more exact account of the nature of it to their Eminences. In the mean time we assure your Eminence and the sacred Congregation, we never gave our decided approbation of this new Test of allegiance, till such time as we were thoroughly satisfied that there was nothing meant by the proposer of the Oath, nor expressed in the words of it, contrary to our faith and morals. But as soon as we were secure of these two points, that is, as soon as we were certain from the declaration of the Legislature, as expressed in the preamble to the Oath, that nothing was intended to the prejudice of our Religion, and, on the contrary that it was the wish of Government to prove itself quite favourable to Roman Catholics, and when we were

nostro suffraganeorumque nostrorum, tum variorum quos consulimus doctorum, judicio comperimus nihil verba ipsa præ se ferre quod fidei nostræ aut morum doctrinæ adversantur, sarta tecta nostræ religionis penetralia cernentes, juramentum allegianciæ religioni naufraganti velut oblatam tabulam lætantes arrepuimus. Sic Eminentissime Cardinalis & religionis voci obsecuti sumus & populi nostri magis consonum quam sublimioribus potestatibus obedientiam præstare, in scripturis nil expressius, nil magis inculcare studuit in sua Epistola encyclica Clemens XIV, felicitis memoriæ, populo nostro nihil sane consultuis credidimus quam feralis illius odii, sub quo a longo tempore gemunt, causas amovere.

Quod Eminentię vestræ nunciatum fuit de scandalis & diffidiis inter episcopos hujusce regni quæquæ enata, fuisse dicuntur istius juramenti causa nihil sane credimus a veritate alienum, magis inviolata usque adhuc apud nos permanere caritatis jura semperque apud nos inviolata permansura confidimus.

Hæc

equally convinced from our own, our suffragan's, and from the judgment of many doctors, whom we consulted, that the words themselves of the Oath expressed nothing contrary to our Creed; seeing the sanctuary of religion on every side secure, we embraced with joy the Oath of Allegiance, as a plank held forth to save Religion in this kingdom from the wreck which threatened it. Thereby, most Eminent Cardinal, we both obeyed the voice of Religion, and consulted the eternal and temporal safety of our People; for, assuredly, nothing can be more consistent with Religion, than to testify obedience to the higher powers. Nothing is more emphatically expressed in the sacred Scriptures; and nothing did Clement the Fourteenth, of happy memory, seek more strongly to inculcate, in his Encyclical Letter, to all the Bishops of the Catholic Church. At the same time we looked upon it as the greatest advantage to our people to be able to remove the causes of that public odium they had been so long victims to. As to what your Eminence heard of scandals and disputes between the Bishops of this kingdom, and which are said to have arisen from this Oath, we are convinced nothing can be more groundless. Fraternal Charity has hitherto remained, and we are confident always will remain inviolate amongst us.

I thought

Hæc prælibasse Eminentissime Cardinalis necesse duxi, ut Eminentia vestra & Sacra Congregatio persuasum habeat, nullos in orbe terrarum Episcopos fidei Catholicæ nobis tenaciores esse, aut firmitus Cathedræ Petri adhæsuros.

Ræstat in Eminentia vestra omnimodum adprecer felicitatem simulque subscribar.

Eminentissimæ & Reverendissimæ

Dominationis vestræ,

Observantissimus ac

Devotissimus Famulus,

JACOBUS BUTLER, &c. &c.

I thought it necessary, most Eminent Cardinal, to touch upon these points before hand, that your Eminence and the Sacred Congregation, may be always persuaded, that there are no Bishops in the whole world more tenacious of the Catholic Faith, than we are, and none more determined to adhere always to the Chair of Saint Peter. All that remains is to wish your Eminence every happiness, and subscribe myself,

Most Eminent,

And most Reverend Lord,

Your Eminence's most Obedient,]

And most devoted Servant,

JAMES BUTLER, &c. &c.

The

THE CIRCULAR LETTER of CLEMENT
XIV. TO THE PATRIARCHS, PRIMATES,
ARCHBISHOPS AND BISHOPS,

*Venerable Brethren, Greeting and Apostolical
Benediction.*

CONSCIOUS of the weakness of our abilities, and the importance of the object itself, we cannot, Venerable Brethren, but be greatly alarmed, when we form a comprehensive idea of the Supreme Apostolical Office that is imposed on us, and when we lay before our eyes the weight and burthen of so great a charge. From the secure station of a private and peaceful life, being called forth, as it were, from safe harbour to steer St. Peter's bark, we look upon ourselves as having launched out into the deep ocean, and there all at once carried away, tossed up and down by tempestuous waves, and ready to sink in the violence of the storm. But * *this is the Lord's doing, and it is wonderful in our eyes.* For we plainly perceive that our unexpected appointment to so important a trust, is no wise owing to the suggestions of human policy, but is the sole effect of his inscrutable judgment. This makes me

* Psalm cxvii.

most confidently hope that he, who has called us to this supreme ministry so full of care and solicitude, will animate us, will support our weakness with his divine assistance, and will *give ear to our prayers in the height of the storm**.

Our confidence herein is confirmed to an exceeding degree, by a recollection of St. *Peter's* timidity in the sea, and the rebuke he received from our Lord, on account of his little faith.

And certainly the same Divine Redeemer, who in the person of this Prince of the Apostles, has delivered unto us the care of his whole Church, and the keys of the Kingdom of Heaven†; who has also enjoined us to feed his sheep‡, and to confirm our brethren§, would have us remove all diffidence of obtaining his assistance, and rather be more animated by a confidence in his divine grace than dispirited by the apprehension of our own weakness, we should therefore submit ourselves to the will of him, who is our strength and support, to his trust and power we commit ourselves. He by his designs will accomplish the work he has begun in us, and by the very lowliness of our abilities, the force of his power and mercy will be more conspi-

* Psalm lxxii.

† Mat. xvi. 19.

‡ John xxi. 17.

§ Luke xxii. 32.

cuously

cuously displayed. For if, as affairs are now circumstanced, he makes use of us who are unprofitable servants, to transact or to effect any thing tending to the preservation of his Church, it will appear evident to all, that he is the sole cause and author thereof, and they must acknowledge that all the honour and glory must be appropriated to him alone. We therefore with a chearful mind enter on an administration of this most burthensome office, and the more powerful the aid is, that we rely on, the more vigorous will be the exertion of our zeal, being thoroughly convinced, that on account of the very eminent dignity of the office we have been promoted to, too much assiduity, labour or care, cannot be employed in acquitting ourselves worthily thereof.

While thus we carefully revolve in our minds this plan of our administration, and when from the towering summit of this Apostolic See, we take a survey of all nations throughout the christian world, you Venerable Brethren, placed in the most eminent and conspicuous station, are the first and chief object presented to our view. It cheers our spirits to behold you, and it is with the greatest satisfaction of mind we recognize you for our assistants and guardians of Christ's flock,

flock, and fellow-labourers in the vineyard of the Lord. We are therefore very desirous in the beginning of our Pontificate to address ourselves particularly to you, who bear a part of our burthen and to unbosom ourselves by disclosing to you the inmost sentiments of our mind. If in any respect we seem to give you admonitions, or to exhort you in the Lord, attribute them either to a diffidence we harbour of ourselves, or consider them as proceeding from a confidence we have in your virtue and pious affections for us.

And first we beg and intreat you, Venerable Brethren, incessantly to implore the Father of Mercies to strengthen our weakness with his divine protection. Render us this return of the affection we bear you, and let us join in assisting one and the other by our prayers, that thus being strengthened by a mutual support, each of us may more firmly and securely maintain himself in his respective station. By thus uniting our affections you will demonstrate that unity which subsists between us. For the whole church is but one building, the foundation whereof has been laid in this See by St. Peter; this structure is composed of many stones cemented together, but they are all fixed

Y

and

and supported upon one rock. The church is also one body, of which Christ is the head, and we all form this body. We being invested with the power of Vicegerent, preside, according to his appointment, in a superior degree over the rest; and you being immediately joined to us, the visible head, are on that account the principal parts of the same body. What then can happen to any of us that must not affect us all, and extend its effects to each individual? As therefore every thing that requires your particular vigilance, is also the object of our care, and is a matter that should be referred to our cognizance; you in like manner ought to consider yourselves to be greatly interested in every thing that concerns us, and that claims our peculiar care and attention. Wherefore being thus connected together by an unanimity of mind and sentiments, and animated with that same spirit, which flowing from our mystical head, and diffusing itself through all the members, communicates life and vigour to the whole, we ought to exert our united efforts, and employ our chief care to preserve the whole body of the church sound and entire, and undefiled with any spot or wrinkle, it may flourish and improve in every commendable christian

christian virtue. This, with the divine assistance, may really be accomplished, if each of us is inflamed with an ardent zeal for the preservation of the flock committed to his trust, if each makes it his peculiar, constant care, to guard against the contagion of every vice, against the snares and allurements of error, and will be assiduous in imbuing and strengthening their minds with the aids of sanctity and doctrine.

But if it ever was incumbent on the presidents and guardians of the vineyard of the Lord, to rouse their zeal for the salvation of souls, there never has been a necessity for exercising it with greater ardor, than precisely at this critical juncture. For when have we ever beheld so great a variety of pernicious errors broached, and almost daily propagated, tending either to the weakening or utter extirpation of religion? Or when we see mankind more inveigled by the charms of novelty, and impelled by a thirst after all the modes of strange doctrines, flock together in the most eager pursuit of the delusive bait? Whence to our grief the contagion of error every day spreads more widely to the ruin and destruction of souls. You must, therefore, Venerable Brethren, la-

pour the more assiduously and exert the whole
 force of your authority, and all your diligence,
 to express so extraordinary a temerity and rag-
 ing phrenzy of mind, from pervading even
 what is most sacred and divine. This, you may
 be confident, will never be effected by the vain
 and corruptible resources of human wisdom,
 but *solely by simplicity of doctrine, and by force of*
the divine word, more penetrating than any two-
edged sword. It will be then easily in your
 power to repulse your enemies attack, to blunt
 the weapons of your adversaries, when in all
 your discourses and instructions you preach and
 lay before them Jesus Christ crucified. He
 founded this holy city, I mean his church, and
 established laws and regulations for her protec-
 tion; to her he delivered, as it were, the depo-
 sit of divine faith to be preserved sacred, and
 inviolate. Her he designed for the strongest for-
 tress of all doctrinal truths, against which the
 gates of hell should never prevail. Let us then,
 Venerable Brethren, who are superintendents
 and guardians of this holy city, carefully defend
 and preserve this most noble inheritance of
 doctrine and constitutions bequeathed to us,
 the same divine Founder, our Lord and
 Master, which having been handed down whole
 and

and entire to us, by our fore-fathers, let us transmit pure and uncorrupt to posterity. By regulating all our actions and conduct according to the plan laid down in the sacred writings, and moreover by carefully following the footsteps of the holy fathers, we are sure of being amply instructed, how to avoid every stumbling-block, or all sinister proceedings, tending to weaken the christian faith, to infringe or dissolve in any respect the unity of the church. Scripture and tradition are those sources of divine wisdom, from which only we shall draw every necessary plan either of our belief or conduct.

For these are the two most valuable instruments, wherein is comprised every thing relating to religious worship, moral discipline, and a virtuous conduct of life. From them we acquire a knowledge of the profound mysteries of religion, and of the offices of piety, equity, justice, and humanity. *From them we learn the duties we owe to God, to the church, to our country, to our fellow-citizens, and to the rest of mankind. By them we clearly understand, that the laws of true religion, are the most solid and firm support of our civil and social rights; this is*
the

the reason that there has scarce been ever a person, who oppugned the sacred institutions of Christ, who at the same time did not, to the utmost of his power, disturb the public tranquility, renounce allegiance to his Sovereign, and reduce every thing to a pernicious state of anarchy and confusion. For there is so close a connection between the rights of divine and human power, that all, who are conscious of the power and authority of kings, being confirmed by a sanction of the christian law, with chearful minds pay obedience to their sovereigns, revere their power, reverence and respect their dignity.

And really considering the divine institutions in this point, to be equally interesting to the Preservation of the Public Tranquility, and to the Salvation of Souls, we are thereby induced earnestly to exhort you, Venerable Brethren, that next after God, and the sacred rites of the divine worship established in the church, you will turn all your thought and care to inspire the minds of the people with a spirit of submission and obedience to their sovereign Princes. For they are placed in a more eminent station above the rest of mankind, as guardians of the public weal, and to maintain the laws of equity among their subjects. They
are

*are the Ministers of God unto good**. It is not in vain they carry the sword, being avengers to execute wrath upon him that doth evil†. Besides they are the dearest children of the church; they are her patrons; and are bound in duty to love her as a parent, and to defend her rights and privileges. Be careful then that those, whose instruction in the law of the gospel is committed to your charge, be early grounded in that divine precept: Let them be made sensible, from their very infancy, of their sacred obligation, *of loyalty to their kings, of respect to their authority, and of submission to their laws, not only for wrath, but for conscience sake‡*. When thus by your instructions the minds of the people are excited not only to obey the laws of their sovereigns, but also to reverence and love their persons, it is then you will in the most effectual manner promote the tranquility and interest, both of church and state, which are ever inseparable.

This point of your duty you will most completely discharge by joining to your daily prayers for the people, particular ones for the

* Rom. xiii.

† Rom. xiii. 4.

‡ Rom. xiii. 5.

preservation of their sovereigns; that they may rule their subjects with justice, peace, and equity; that possessed with a knowledge and fear of their Creator, who exercises a superior dominion in the kingdoms of this world, they may espouse and advance the rights of the same Supreme Being, with a spirit of piety and sanctity. By these means you will no less acquit yourselves of your episcopal duties, than you will consult the good of the public. For what is more just and reasonable, than that these guardians of the state, and preservers of the public tranquillity, should have constant prayers offered up to the Lord for them, by those, whose function, according to divine appointment, is, to treat of the affairs between God and Man, and in quality of mediators and interpreters, to present the supplications of the people to the Lord, in conjunction with their own?

As to the other points of your pastoral duty we think it needless to make a more exact enumeration thereof. For to what purpose should we enter into any particular discussion or admonitions relative to them, being already sensible that daily practice, and moreover a certain bent, or disposition of mind suitable to your function, have

have grounded you in a most perfect knowledge of them. There is however only one thing, which, because it alone comprises the whole sum of your duty, we cannot omit laying before your eyes, and that is, to rouse your zeal in pursuing in all your actions, the model of our Divine Leader and Prince of Pastors, Jesus Christ, and in exhibiting in your conduct a specimen of his sanctity, charity, and humility. For if he, through the splendor of his eternal Father's glory and figure of his substance, condescended to assume our nature with its infirmities; if by ways of charity and humility, he was pleased to deliver us from bondage, to render us adopted children of God, and co-heirs of his heavenly kingdom; to what more glorious or excellent purpose can we employ our cares and labours, than in our being instruments of preserving and promoting, in the rest of mankind, their union and friendship with Jesus Christ, and his displaying in our persons a shining example to others, by an imitation of that divine model of goodness, mildness, and meekness? For by what other means can he get up upon a high mountain that bringeth good tidings, (the gospel) to Sion? When once you are in-

Isaiah xl. 9.

((178))

flamed with an ardent desire of copying after this divine pattern, it is impossible not to diffuse the same desire; not to kindle the same ardour in the minds of all your people. For wonderful is the influence and authority of a Pastor in swaying the minds of his Flock: When they behold all his designs and actions square with this divine model of virtue: When they find him no way harsh, no way arrogant, no way baughty; but on the contrary replete in every respect with a spirit of benevolence, charity, humility, and meekness; then they will perceive themselves irresistibly excited to an imitation of these laudable virtues. Moreover when they observe him regardless of his own private emoluments, attentive to the interests of others, relieving the necessities of the indigent, administering comfort to the afflicted, instruction to the ignorant, extending his good offices, his admonitions, his affections to all; and, in fine, more careful of the salvation of his flock, than of the preservation of his own life; it is this pastoral zeal, love, and attention, that will render them docile and most willing to give ear to either his instructions, his exhortations, his admonitions, and even to his very rebukes. But if there be any under the restraint of covetous,

tous, selfish passions, who prefer the temporal to the eternal, how will they inspire others with a love of God or a spirit of mutual charity? How will those, who are gaping after riches, pleasures, and honours, excite their flock to a contempt of the world and its transitory objects; or, in spite, how will those, who are puffed up with pride and ambition, preach meekness and humility? As you have therefore taken, upon you the charge of instructing the people in the doctrine and discipline of Jesus Christ, an imitation of his sanctity, meekness and innocence, is the plan, you must chiefly adhere to. It is only then you may be assured of laudably exerting your power and authority, when you prefer the ensigns of charity and humility to those of your grandeurs and dignities. Look upon training up the people committed to your care in the manner we have insinuated, as your most important occupation; as a duty that solely belongs to yourselves; and be persuaded, that upon a discharge thereof, depends the preservation of your characters and dignities; and, from a neglect therein, follow your misfortune and greatest reproach. Let the gaining over souls to Christ, that were redeemed by the blood of Christ, be the only riches you thirst after. Let

your true and solid glory, be solely placed in a faithful and assiduous exercise of your care and labour for the Lord; in promoting the service of God; in increasing the splendor of his church; in extirpating vice, and cultivating virtue. These matters should be the object of your daily thoughts, these your constant employment, these your ambition, and these your desire.

Nay even though you should have had a long and grievous struggle through the course of these fatiguing duties, are you to imagine that occasions will be ever wanting for the exercise of your zeal; for such is the nature of your function, such the tenor of the episcopal institution, that it cannot admit of an interruption from care, or a cessation from labour. Those whose extensive charity ought not to be confined to any limits, cannot have their activity and zeal circumscribed by any bounds. But all your pains and labours will be easily mollified, and in a great measure alleviated by the prospect of that eternal and infinite recompence, which is destined for you. For how can any thing appear laborious or troublesome to those who reflect on that reward of most consummate felicity, which will be conferred on the multipliers
and

and preservers of Christ's Flock, when he requires an account of their pastoral administration? Over and above these charming hopes of immortality, in the very labours of a pastoral life you will experience a vast deal of inward satisfaction of mind, in contemplating your flock by the blessing of God on your endeavours, linked together in mutual bonds of charity, flourishing in the virtues of an upright holy life; and, in fine, when you behold all the other many excellent fruits accruing to the church of God from your labour and vigilance. Would to God, that during our apostolical administration, we might, by one general and unanimous concurrence of our inclinations and zeal, behold religion restored to this flourishing and happy state, exhibiting an emblem of the primitive age of the church, that with our mutual congratulations we might, Venerable Brethren, rejoice together in Christ our Lord, by the protection of whose divine grace, may we be ever supported, and our hearts perpetually inflamed to act in every thing conformable to his holy will.

At the same time that we address these letters to you, we also dispatch others to all the Faithful of Christ, with the usual grant of a Jubilee,
to

to implore, in the beginning of our Pontificate, the divine assistance for our prosperous government of the Holy Catholic Church. We therefore most earnestly beg and intreat you, to direct the people committed to your charge, how to offer up their prayers on this occasion, in a proper manner, with sentiments of faith, piety, and humility; and to kindle in their minds, as well by your example, as by your exhortations and admonitions, an ardent zeal both for the interest of their own salvation, and for that of christianity in general. And as a token of our love, we most affectionately impart to you, Venerable Brethren, and to the Faithful of your Churches, our Apostolic Benediction.

Dated in Rome, at St. Mary Majors, the 12th Day of December, 1769, in the first Year of our Pontificate.

F I N I S.

Just Published, [Price SIX-PENCE.]

A LETTER from the most Rev. Dr. JAMES BUTLER, Titular Arch-Bishop of Cashel, to the Right Hon. Lord Viscount KENMARE; being introductory to the present *Justification*.

In Press, and speedily will be published, with large and interesting Additions, the Second Edition of

A SHORT PLEA for HUMAN NATURE and COMMON SENSE; in which a few General Principles are stated, to direct the Judgment of those who read the PRESENT STATE of the CHURCH of IRELAND, as described by his Lordship the Bishop of CLOYNE.

By GEORGE GRACE, Esq.

THE PUBLISHED (PRICE SIX PENCE.)

A LETTER from the most Rev. Dr. James
BOTLER, Third Bishop of Cashel, to the
Right Hon. Lord Viscount KENNEDY, being
an answer to the present Application.

In Paper, and bound in cloth, with large
and interesting vignettes, the second Edition of

A SHORT PLEA FOR HUMAN NATURE and
COMMON SENSE; in which a few General Prin-
ciples are stated to direct the Judgment of those who
read the PRESENT STATE of the Church of
Ireland, as delivered by his Lordship the Bishop
of Cloyne.

By GEORGE GRACE, Esq.

